The Christian Century

PUBLISHED WEEKLY

Dissent Is Not Treason
An Editorial

Are Baptists So Peculiar?
By Winthrop S. Hudson

The Orthodox Church at Evanston
By Basil Ioannidis

India: The Christian Outlook
By P. Oomman Philip

NOVEMBER 18, 1953

In This Issue

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Winthrop S. Hudson

is professor of church history at Colgate-Rochester Divinity School and author of many books. His latest is *The Great Tradition of the American Churches* (Harper), reviewed on Sept. 30. Dr. Hudson's article is a reply to Prof. James H. Nichols' "Dilemma of the Free Church Liberal," in the Century for Sept. 23.

Arthur W. Clark

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who inaugurates regular staff correspondence covering Maryland and Delaware, is pastor of Salem Evangelical United Brethren Church, Windsor Mill Road, Route 5, Baltimore 7. He is a graduate of Johns Hopkins and the Oberlin Graduate School of Theology.

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Coming Events

Nov. 20-21. World Council of Churches U.S.A. Study Committee, New York city.
Nov. 21-23. Evangelical and Reformed Board of National Missions, St. Louis.
Nov. 22. Chicago Sunday Evening Club; Luther W. Youngdahl, speaker.
Nov. 24. Institute for Religious and Social Studies, New York city; themes: "The Meaning of History," "Religion and Social Welfare," "New Horizons"; John C. Bennett, Alter F. Landesman, Oscar J. Campbell, speakers.
Nov. 26. Thanksgiving Day.
Nov. 26-28. Kirkridge Retreat Program for Seminarians, near Bangor, Pa.; John Oliver Nelson, leader.
Nov. 26-Dec. 23. Worldwide Bible Reading Program.
Nov. 29. First Sunday in Advent.
Nov. 29. Chicago Sunday Evening Club (National 4-H Club Congress Special Guests); Charles C. Noble, speaker.
Dec. 1. Institute for Religious and Social Studies, New York city; themes: "The Meaning of History," "Religion and Social Welfare," "New Horizons"; Thurston N. Davis, Leonard W. Mayo, Henry D. Cowell, speakers.
Dec. 1-2. American Bible Society Annual Advisory Council Meeting, New York city.
Dec. 1-3. American Baptist Convention General Council and Council on Missionary Education Midyear Meetings, Green Lake, Wis.
Dec. 2-4. Rural Missions Cooperating Committee and Rural Missions Conference (National Council of Churches Division of Foreign Missions), Philadelphia.
Dec. 6. Chicago Sunday Evening Club; Bryan Green, speaker.
Dec. 6-10. University Christian Mission (N.C.C. Joint Department of Evangelism), Columbia, S. C.
Dec. 7-10. 2nd Annual National Conference on the Church and Peace (Church Peace Union), Central Methodist Church, Detroit; Henry Hitt Crane, Phillips P. Elliott, Woodbridge Johnson, C. Franklin Koch, A. J. Muste, O. Frederick Nolde, Donovan Smucker, André Trocmé, E. Raymond Wilson, speakers.
Dec. 8. N.C.C. Division of Foreign Missions Conference on Missionary Institutions, Buck Hill Falls, Pa.
Dec. 8. Friends of the World Council of Churches Annual Meeting, New York city.
Dec. 8. Institute for Religious and Social Studies, New York city; themes: "The Meaning of History," "Religion and Social Welfare," "New Horizons"; Thurston J. Davis, Stanley P. Davies, Ben Shahn, speakers.
Dec. 8-10. N.C.C. Joint Department of Stewardship and Benevolence Semiannual Meeting, Toronto.
Dec. 9-12. N.C.C. Division of Foreign Missions Annual Assembly, Buck Hill Falls, Pa.
Dec. 13. Worldwide Bible Sunday.
Dec. 13. Chicago Sunday Evening Club; Ralph W. Sockman, speaker.
Dec. 15-16. N.C.C. Division of Home Missions Annual Assembly, Buck Hill Falls, Pa.
Dec. 14-16. Southern Baptist Convention Conventionwide Planning Conferences, Nashville.
Dec. 15. Institute for Religious and Social Studies, New York city; themes: "The Meaning of History," "Religion and Social Welfare," "New Horizons"; Thurston N. Davis, Katherine F. Lenroot, Walter Kerr, speakers.
Dec. 20. Chicago Sunday Evening Club Choir Christmas concert.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The Christian Century

UNDENOMINATIONAL

VOLUME LXX CHICAGO, NOVEMBER 18, 1953 NUMBER 46

EDITORIAL

'Once in a Lifetime' Opportunity

WHAT the World Council of Churches truly calls a "once in a lifetime opportunity" will be offered American ministers and theological students just before the Evanston Assembly opens next summer. From August 2 to 13 six theological seminaries in the Chicago area will hold "ecumenical institutes" with faculties composed of delegates and consultants from overseas. The entire list of faculty members is not yet available, but it will include many distinguished theologians in the Protestant and Orthodox communions outside the United States. Sessions will be held simultaneously at Bethany Biblical Institute, Chicago Lutheran Seminary, Evangelical Theological Seminary, Garrett and Seabury-Western, McCormick and the Federation of Theological Schools at the University of Chicago. Northern Baptist and North Park theological seminaries will cooperate by providing housing. In each center there will be three lecture classes and three seminars daily, ecumenical worship, and opportunities for private conferences with faculty members. Ministers may enroll for one or two weeks; the registration fee will be $7.50 a week, with board and room available for 1,500 registrants—married couples, single men and single women. Most of the registrants, it is expected, will remain after the institutes close to attend the open sessions of the World Council Assembly at Northwestern University. Here will be a chance for ministers to obtain for a nominal fee an educational experience which ordinarily would require the large outlays involved in a journey overseas. As there is certain to be a rush for the available memberships in these institutes, we advise interested readers to write without delay for reservations to President A. C. McGiffert, Jr., Chicago Theological Seminary, 5757 University Ave., Chicago 37.

U.S. Double-Talk on Genocide Treaty

IF the United States government were deliberately trying to make the other members of the United Nations question its good faith it would find it hard to improve on its recent gyrations regarding the genocide treaty. The story goes back to April 6 when Secretary of State Dulles told a Senate committee that he would not ask for ratification of this treaty by this country. But it really goes back to 1951, when ratification by 42 other countries brought the treaty into effect, making it a crime under international law to attempt to exterminate entire groups because of race, religion, nationality or ethnic origin. The United States had been one of the foremost supporters of the genocide treaty, but when other nations ratified it, this nation failed to do so. Mr. Dulles' April promise was taken to mean that we wouldn't do so. However, when the U.N. Assembly convened this year one committee took up a resolution calling on governments that have not ratified the genocide treaty to hurry up and do so. The American representative on the committee, Alderman (and Rev.) Archibald J. Carey of Chicago—who is a Negro—voted for the resolution. Then when it came before the full General Assembly, Henry Cabot Lodge, Jr., head of the U.S. delegation, voted for it again. It was adopted, 50 to 0. But as soon as Mr. Lodge stepped outside the room in which he had voted for the resolution, he distributed to the press a statement which said that by voting to call on other nations to ratify we had made no commitment as to whether or when we ourselves would ratify, nor any pledge that if we ever did consider ratifying we would not impose reservations. Moreover, said Mr. Lodge's statement, our vote in the U.N. in favor of ratification should not be taken as meaning that we are willing to authorize "propaganda" explaining and supporting the genocide treaty in the United States. What in the name of square-shooting are other nations to make of such a performance? What do American citizens make of it?

Japan Moves Toward Pre-War Policies

SPEAKING of the confusion caused by sudden twistings in American foreign policy, what must great numbers of Japanese be thinking with regard to the leadership of this country? Immediately after the war, the United States made it plain that one of the principal purposes for which it had fought was to demilitarize Japan. In order that Japanese militarism might never again threaten the Far East, General MacArthur induced the Japanese to adopt a new constitutional provision which forbade their nation ever again to maintain any armed forces beyond domestic police requirements. But with the emergence of Communist China as a military power, backed by the forces of the Soviet Union, the United States began to push Japan to rearm as quickly and completely as possible. Japan's premier now announces that he will move to repeal the constitutional prohibition and that the building of a new Japanese army, navy and airforce will start immediately. There is widespread opposition in Japan, where millions have had all the military service they want for a long time

to come. But American wishes are not to be denied—even though they are diametrically opposed today to what they were six or seven years ago. In the light of this shift in policy it is hardly to be wondered at that the speaker of Japan's lower house has launched a movement to repeal the other constitutional provision, also adopted in response to American suggestion, which forbids state support of Shinto shrines. If Japan rearms and returns to a state-supported Shinto worship, it will be almost all the way back to where it was in December 1941.

News of Nobel Award Reaches Schweitzer in Lambaréné

LAST WEEK we reported that the Nobel peace prize for 1952 had been awarded to Dr. Albert Schweitzer. What happened when the news reached the isolated mission at Lambaréné in French Equatorial Africa? About what might have been expected. It found Dr. Schweitzer, now 78 years of age, carrying his accustomed heavy load of surgery and medical service in the hospital which he has developed into the most famous center for healing in the central portion of the African continent. Currently, likewise, he is building a cluster of permanent buildings in which to care for 250 lepers now in temporary huts. In recent years Dr. Schweitzer has had such success in treating this disease that patients afflicted with this scourge have been flooding into Lambaréné. A correspondent of Reuter's news service found Dr. Schweitzer planning to use his Nobel prize money, $33,840, to pay for the buildings of this new leper colony. All his previous income over the years has gone into the development of the adjoining hospital, which is always full to capacity with 500 patients. Dr. Schweitzer expressed his pleasure at the distinction bestowed on him, but said, "No man has the right to pretend that he has worked enough for the cause of peace or to declare himself satisfied." Then he explained that he was much too busy to reply to the congratulatory messages he has received or to go to Oslo to receive his prize. And then, cabled the correspondent, he "abruptly broke off the interview to tend to the broken leg of an African patient who had arrived by dugout canoe."

Churchill Thwarted But Hopeful

NEVER has Winston Churchill appeared more the leader of men than he did on November 3 when, after the speech from the throne, he spoke to the reassembled British Parliament. He stood there a thwarted man. His dearest wish, to make one last supreme effort for a general peace in a face-to-face meeting with Malenkov, had to be given up. His speech not only had to admit his frustration, but he knew that as he spoke every member of Parliament would be thinking that he had been forced, after long struggle, to bow to a veto imposed by President Eisenhower and John Foster Dulles. Yet, compelled as he was to acknowledge that he could not take the way in search of peace he wanted to take, wistful as was his admission that to make peace "time will be needed—more time than some of us here are likely to see," he nevertheless could rally his spirit to bring his countrymen, and the world, a message of hope. It was hope based on two beliefs. First was his belief that war with Russia is not imminent; that it is farther off than a year ago, and its danger constantly receding. Churchill did not claim to know certainly that a basic shift has taken place in Soviet policy since the death of Stalin, but he indicated that there are reasons to believe it may have. In any event, the best guide to the intentions of a nation is an estimate of what it considers its own interest. The British prime minister finds reason to believe that Russia now accepts the view that "internal prosperity rather than external conquest" is its "long-term interest." Hence, no war. Second of the Churchillian reasons for hope were those very "scientific discoveries [which] cast their shadow on every thoughtful mind." "When the advance of destructive weapons enables everyone to kill everybody else, nobody will want to kill anybody at all." Hence again, "we are justified in feeling that there has been a diminution of tension and that the probabilities of another world war have diminished, or at least have become more remote." Obviously, here was a clear hint, directed toward Washington, that a foreign policy predicated on the necessity of preparing for a war with the Soviet Union by a 1956 "target date," is no longer sound. We trust, too, that Washington will ponder the solemn words with which Churchill closed: "We are all nations standing at this hour in human history before the portals of supreme catastrophe or of measureless reward. My faith is that in God's mercy we shall choose aright."

A Labor Union Tackles Vice

UNION LABOR officials must grow weary of listening to admonitions to exhibit that elusive quality so easily called "responsibility." Once in a while, however, they practice a type of social responsibility which deserves more recognition than they customarily get. Consider, by way of illustration, the effort of an American Federation of Labor officer to put a crimp in the strip-tease industry in Calumet City, Illinois. Calumet City hangs on the fringes of Chicago, one of the scores of municipalities jammed in between the city's southern limits and the Gary, Indiana, steel mills. Its principal claim to fame is a couple of blocks of night clubs which are reputedly as loathsome a collection of strip-tease resorts and honkytonk saloons as can be found on this or any other continent. Periodically, Chicago newspapers expose what goes on in Calumet City—all to the creation of indignation among respectable citizens and without deleterious effect on newsstand sales. As often as that happens, civic organizations adopt the expected resolutions, law-enforcement officers announce that they are about to crack down, the dives tone down their lewder performances for a few nights—and after that everything is as it was before. But a new factor has been introduced into the Calumet City situation, and there now is promise that a real cleanup may be at hand. The midwest director of the American Guild of Variety Artists, Ernie Fast, has informed the sixty or so "entertainers" who do the strip-tease acts and cadge the drinks that Calumet City is out of bounds, and that if they continue to work there they will be "sternly disciplined" by the union's national executive council. Since the A.G.V.A. is an A.F. of L. union which

virtually controls employment in all forms of entertainment spots everywhere in the country, this is no idle threat. It probably will not clean up Calumet City overnight, but it may—if the union sticks to its guns—in a month or two. If it does, the union will then, according to Mr. Fast, use the same method to clean up Chicago's malodorous North Clark street and West Madison street districts, two regions hitherto impervious to police threats or reformers' zeal. So here's a word of cheer for one labor union's venture in social responsibility.

Southern Presbyterians Study Union Plan

IN MANY PLACES in the Presbyterian Church, U.S., formal debates are being held over whether that denomination should unite with the United Presbyterian and Presbyterian, U.S.A., churches. Typically a minister and an elder uphold union and another minister and elder oppose the proposed merger. Thus the denomination is taking up the challenge of the latest General Assembly with considerable vigor and, it must be admitted, with some heat. Opponents of union are highly organized and well financed and are leaving no stone unturned to defeat the plan of union. The movement favoring union is not so highly organized or so well heeled, but is diligently served by a great number of volunteers who lack nothing of zeal or determination. In addition to the debates in synods, presbyteries and local churches, a series of Presbyterian Convocations are being held in principal centers. The latest recently brought to Columbia, South Carolina, the moderators of the three merging churches—Frank W. Price of the Presbyterian, U.S., John A. Mackay of the Presbyterian, U.S.A., and Samuel C. Weir of the United Presbyterian church. Ministers and elders from all over the state spent the day and until nearly midnight discussing all phases of the three-denomination merger which is under consideration. In such convocations Dr. Mackay takes the Calvinistic bull by the horns and discusses "Presbyterian convictions." Dr. Weir gives his views on the mission of Presbyterians in national and community life. Dr. Price, former missionary in China, deals with Presbyterian missions. Dr. Mackay is very well known and highly regarded in the south, and Dr. Price is as widely famed in the northern church as he is in his own. Of course it is none of our business, but we suggest that a good way for the two churches to prepare for union might be for U.S. to elect Dr. Mackay as its moderator for one of the interim years before union, and U.S.A. to choose Dr. Price. Each man would then have presided over both churches—an honor that has previously come to only one man. Then the first moderator for the united church could come from the United Presbyterians.

Bingo Wins in New Jersey Election

NATIONAL INTEREST in the New Jersey election centered on the upsets suffered by the Republicans. But the churches also had a stake in the outcome. A constitutional amendment to legalize bingo and raffles for church, charitable and veterans' organizations passed by 880,127 votes to 352,066. In general, the Catholic churches supported the amendment and most Protestant churches opposed. But the lopsided vote showed that a great many Protestant citizens must have voted for bingo. The present governor, a Republican, vetoed a bingo bill, but neither gubernatorial candidate in the recent election would comment on the issue. . . . Three French cardinals have gone to Rome to plead with the pope to lift the ban recently imposed on "worker-priests" by the Sacred Congregation of Seminaries and Universities. (See editorial, September 30, page 1100.). . . Don't call a British cleric a "Red" unless you are prepared to pay for that privilege. Canon Lewis J. Collins of St. Paul's Cathedral, London, has just collected damages and a public apology from the *Recorder* of that city for an editorial entitled "The Red Chancellor." The editorial said: "Canon Collins tells us he is not a Communist. . . . Certainly his preachings from the pulpit of St. Paul's are along the party lines." Sounds like J. B. Matthews, but it's libel in Great Britain. . . . A courageous career in the temperance cause closed on November 1 when Mrs. D. Leigh Colvin retired from the presidency of the W.C.T.U., turning over that office to Mrs. Glenn G. Hays of Ransom, Kansas.

Dissent Is Not Treason

THE PROTESTANT REFORMATION at its best spoke to this nation in the statement issued on November 2 by the General Council of the Presbyterian Church, U.S.A. It is not often that the *New York Times* gives page-one attention to the opinions of national church bodies. Even less often does it publish their statements in full. Almost never does it urge, as it urged editorially in this instance, that a church declaration be read and pondered by every American. The reason why the *Times* gave this Presbyterian statement so much attention was not that the President and his secretary of state are Presbyterians, but that the organization of that church which is responsible for the spiritual welfare of the whole church lifted its voice and addressed the conscience of the whole nation on a matter which vitally concerns every citizen.

I

The main concern of the Presbyterian statement was to denounce the use of the big lie in American politics and to reaffirm in defiance of the communist threat that God is still sovereign in history. Presbyterians are as deeply concerned over the menace of communism as anybody, the General Council said. They do not doubt that it must be dealt with as an internal menace as well as a foreign peril. Some congressional committees have been a help in this connection, but "the almost exclusive concentration of the American mind upon the threat of communism" is not healthy. Widespread belief that the nation is menaced "by a satanic conspiracy" results in a reaction which imperils basic human rights. "Some congressional inquiries have revealed a distinct tendency to become inquisitions. These inquisitions, which find their historic pattern in medieval Spain and in the tribunals of modern totalitarian states,

begin to constitute a threat to freedom of thought in this country."

"Treason and dissent are being confused," the statement continued. "The shrine of conscience and private judgment, which God alone has a right to enter, is being invaded. Un-American attitudes toward ideas and books are becoming evident. Attacks are being made upon citizens of integrity and social passion which are utterly alien to our democratic tradition. They are particularly alien to the Protestant religious tradition which has been a main source of the freedoms which the people of the United States enjoy."

Even more dangerous, declared the General Council, is the attitude which is being created toward communism. What we are seeing develop is a "fanatical negativism" which completely lacks a constructive program of action. "In the case of a national crisis, this emptiness could, in the high-sounding name of security, be occupied with ease by a fascist tyranny." The statement does not say so, but we suspect that the experience of the Presbyterian Church with fascism in Argentina and other Latin American nations, and the observation by Presbyterian leaders of the processes of dictatorship in Spain, have sharpened their convictions concerning the meaning of what is going on in this country.

The main body of the statement opened with a reaffirmation that the church has the right and the duty to speak out in warning in a time like the present. It is based on the premise that "the church does not derive its authority from the nation but from Jesus Christ. Its supreme and ultimate allegiance is to Christ, its sole Head, and to his Kingdom, and not to any nation or race, to any class or culture. It is therefore under obligation to consider the life of man in the light of God's purpose in Christ for the world." It is the business of the church to defend the spiritual bases of social life and to "proclaim those principles and to instill that spirit which are essential for social health, of sound and stable policies in the affairs of state."

II

The main point of the statement lay in its insistence that "the majesty of truth must be preserved at all times and at all costs." Holding that many of our national leaders are men of lofty idealism, the manifesto pointed a monitory finger at others who lie shamelessly as a tactic in the cold war. "Truth is being subtly and silently dethroned by prominent public figures," it said, and later referred to these as "sinister personalities."

"In this form of warfare, falsehood is frequently preferred to fact if it can be shown to have greater propaganda value. In the interests of propaganda, truth is deliberately distorted or remains unspoken. The demagogue, who lives by propaganda, is coming into his own on a national scale. According to the new philosophy, if what is true gives 'aid and comfort' to our enemies, it must be suppressed. Truth is thus a captive in the land of the free. At the same time and for the same reason, great words like 'love,' 'peace,' 'justice' and 'mercy,' and the ideas which underlie them, are becoming suspect."

The Presbyterians pointed out that communism is committed on principle to lying, and if democracy resorts to lying to defeat communism, it is itself defeated. It is being assumed that the end justifies the means. "Whatever the outcome of such a war, the moral consequences will be terrifying. People will become accustomed to going through life with no regard for rules or sanctities."

"A painful illustration of this development is that men and women should be publicly condemned upon the uncorroborated word of former Communists." The statement then launched into a comment on which the *New York Times* maintained a discreet silence. This is a matter on which even statements of the National Council of Churches have stepped lightly. Yet who can doubt that it is true and needs to be said? "Many of these witnesses," it pointed out, "have done no more, as we know, than transfer their allegiance from one authoritarian system to another. Nothing is easier for people, as contemporary history has shown, than to make the transition from one totalitarianism to another, carrying their basic attitudes along with them."

"The lands that have suffered most from communism," the statement continued, "or that are most menaced by it today—Russia and Italy, for example—are lands which have been traditionally authoritarian in their political or their religious life. And yet the ex-Communists to whose word congressional committees apparently give unqualified credence are in very many instances people whose basic philosophy authorizes them now, as in the past, to believe that a lie in a good cause is thoroughly justified."

III

The conscience of Reformed Christianity had spoken, but it had not finished. The third point made by the Presbyterian General Council is required to complete its high and solemn summons to the nation to "take God seriously in national life." It affirmed that even in these days of nihilism, relativism and expediency, "there is an order of God." We cannot successfully impose a man-made order on history, but must take into account "the order of God." Police measures are not sufficient to stay the forces of disintegration unless we sincerely try to "organize society in accordance with the everlasting principles of God's moral government of the world. . . . God's character and God's way with man provide the pattern for man's way with his fellow man."

The General Council believes our nation should seek to preserve its security, within limits. "But there is no absolute security in human affairs, nor is security the ultimate human obligation. A still greater obligation, as well as a more strategic procedure, is to make sure that what we mean by security, and the methods we employ to achieve it, are in accordance with the will of God. Otherwise any human attempt to establish a form of world order which does no more than exalt the interest of a class, a race or a nation above God and the interest of the whole human family, is foredoomed to disaster."

Ideas are on the march, said the council, and their advance will not be stopped by the force used by injustice. Religions as well as political systems must concern themselves with the welfare of the common people or perish. "On the other hand, just because God rules in the affairs of men, communism as a solution of the human problem is foredoomed to failure. No political order can prevail which deliberately leaves God out of account. . . . Communism enslaves in the name of freedom. It does not know

that evil cannot be eradicated from human life by simply changing the social structure. Man has deep spiritual longings which communism cannot satisfy.

"The communist order will eventually be shattered upon the bedrock of human nature; that is, upon the basic sins and the abysmal needs of man and society. For that reason communism has an approaching rendezvous with God and the moral order. . . . There is clear evidence that a post-Communist mood is actually being created in many parts of Europe and Asia. Let us seek to deepen that mood" by negotiation and patience and through the United Nations.

"The present situation demands spiritual calm, historical perspective, religious faith and an adventurous spirit. Loyalty to great principles of truth and justice has made our nation great; such loyalty alone can keep it great and insure its destiny. May God give us the wisdom and courage to think and act in accordance with his will."

It was time for a commanding voice to speak from the churches and to the churches, as well as to the American people. This the Presbyterian General Council has done. It has done it with a calmness and a wisdom that speak in every line of its statement. More important, it has given a demonstration of a living faith in the Eternal which the church has to offer as the true ground of any people's security. This should become a historic document.

India: The Christian Outlook

[EDITORIAL CORRESPONDENCE]

The following letter, evidently written as comment on the editorial "Will India Be Next?" in our July 29 issue, is by our long-time staff correspondent in India, who was formerly general secretary of the National Christian Council in that country.

Tiruvalla, Travancore, October 22.

WILL INDIA go the way of China in the matter of her attitude to Christian missions? An answer can be given only in the light of answers to some prior questions, the chief of which is the possibility of India's coming under Communist domination. Another relevant consideration is whether India will discard her traditional tolerance of other religions. Also, one cannot ignore the methods of Christian missions which may have in them elements of self-defeat.

I

Competent observers of the Indian scene are aware that the economic condition of the masses makes political instability or communist subversion an ever-present threat to the country. Economic progress is urgently demanded by the people, and the survival of free democratic government depends on whether such progress takes place sooner rather than later. For this reason, the vast plans for economic uplift undertaken by the central and state governments, with help from U.S. and international organizations, are of great importance. Within two years after launching these plans, we are seeing the promising first fruits of some of the great river valley projects and irrigation works, bringing millions of acres of fresh land under cultivation and vastly increasing the yield of large areas. Community projects for expanding education, medical relief and other social services in rural areas have also begun operation.

Since India became independent six years ago, most of the state governments have also been putting through measures of land reform which aim at ending absentee landlordism and enabling the landless and the actual tillers of the soil to own and cultivate land.

All this is certainly contributing to such an economic development of India as will make it difficult for communism to take root. But progress being not so speedy as the situation demands, it cannot be said that the risk of communist subversion is altogether removed.

In this connection it has to be noted that in India, as in other undeveloped Asian countries, communism is a movement of the educated middle class. While the masses in India are being helped to raise their economic level by the various plans mentioned above, the educated white-collar middle classes remain practically unaffected. If anything, their position is deteriorating, as increasing unemployment among them shows. Being educated, they are ambitious. But with ambitions frustrated they tend to become embittered. They come readily under the influence of communism and in turn delude and entice the masses to accept communism.

Another factor to be borne in mind is that democracy has as yet no social foundation in India. Its cultural tradition and its prevailing intellectual atmosphere are not conducive to democracy. Nationalism is still the predominating political passion of the educated middle classes and, the appeal of tradition and culture being strong, this nationalism is predisposed to totalitarianism, which in conservative terms is finding expression in the Hindu Mahasabha.

This movement stands for the domination of India by the culture and traditions of Hinduism. It will allow no place for Christian missions in the country. If the Hindu Mahasabha, now organized as a political party, wins power, we may be sure that serious obstacles will be placed before Christian missions. In the last general election this party fortunately did not gain much support. But circumstances may change in future elections.

II

It is a paradox of Indian history that the Hindu Mahasabha movement, which seeks to preserve our culture and traditions, has no use for one of the country's noblest traditions, namely, tolerance toward other religions. In the past India welcomed to its shores communities of Jews and Christians from the Near East, as well as Parsees. They were allowed complete freedom to develop on their own lines. The Hindu Mahasabha is definitely discarding this traditional policy of toleration. The cult of nationalism may have influenced the leaders of this movement to do so. It may also be the result of reaction to what imperialistic Christian powers like the Portuguese, the Dutch, the French and the British did from the 16th to the 20th century to propagate Christianity in India through force and political influence.

But it is very doubtful that the Hindu Mahasabha outlook toward other religions will prevail in modern India.

Men like Sarvepalli Radhakrishnan influence the thought of India far more than the leaders of the Hindu Mahasabha. Here is Radhakrishnan's thought on the subject as set forth in his Upton lectures delivered at Oxford:

"We cannot have religious unity and peace so long as we assert that we are in possession of the light and all others are groping in the darkness. That very assertion is a challenge to a fight. . . . The political ideal of the world is not so much a single empire with a homogeneous civilization and a single communal will, but a brotherhood of free nations differing profoundly in life and mind, habits and institutions, existing side by side in peace and order, harmony and cooperation, and each contributing to the world its own unique and specific best.

"I see no hope for the religious future of the world if this ideal is not extended to the religious sphere also. When two or three different systems claim that they contain the revelation of the very core and center of truth and the acceptance of it is the exclusive pathway to heaven, conflicts are inevitable. To obliterate every other religion than one's own is a sort of bolshevism in religion which we must try to prevent. We can do so only if we accept something like the Hindu solution, which seeks the unity of religion not in a common creed but in a common quest.

"That the Hindu solution of the problem of the conflict of religions is likely to be accepted in the future seems to me to be fairly certain."

III

Christian missions claim to continue the work initiated by Christ and his disciples for making known the ideals of the Kingdom of God among men and persuading them to live in conformity with these ideals. Making every allowance for the vast changes that have come over the world in the last nineteen centuries, can we honestly say that Christian missions, as we have them today, are true to the principles which governed Christ's mission?

Broadly speaking, these principles are two: (1) identifying ourselves in all possible ways with those whom we seek to win for the Kingdom of God, and (2) following the way of sacrificial love and vicarious suffering for overcoming evil and making truth and righteousness prevail among men. Is there anything in Christian missions which unmistakably gives the impression that they are pursuing a common quest with those in India, similarly inspired, for the realization in individual and corporate life of the ideals of God's Kingdom? Far from doing so, do not missions give the impression that their chief concern is winning as many converts as possible to their own separate organized churches, without being too scrupulous about the methods used?

The people of India appreciate the useful work Christian missions are doing in the field of education, medical relief and social service. Their leaders sometimes publicly so testify. But they cannot fail to see also the dominance of foreign personnel and foreign resources in these efforts. And they fear that in times of political crises these may prove harmful to the best interests of their country. It is for Christian missions therefore to see that whatever elements of self-defeat there may be in their methods are eliminated so that they are made to function more in conformity with the spirit and ideals of Jesus.

P. Oomman Philip.

A Voice from the Sidewalk

Editor The Christian Century:

SIR: One of the greatest characters in all literature, in my private pantheon, is the child on the sidewalk in Hans Christian Andersen's fable "The Emperor's New Clothes." The child watched the parade in which the emperor walked displaying his new clothes, of such miraculous filmy quality. The propaganda and ballyhoo about the marvelous clothes was terrific. The youngster was not impressed. He was one of the awful realists, so often found among children, who are the pest of Higher Authorities and the hope of the world. He blurted out the awful truth: "He has nothing on at all!"

I enclose one dollar (also of very filmy texture) to start a fund to erect a statue to this child in the public square. We need his memory kept bright. Also, let me present a verbal bouquet to a girl who exemplifies the glorious spirit of that uninhibited child on the curbstone. Here is Miss Bernardine Kielty, writing in the *Book-of-the-Month-Club News*. She says right out in meeting: "There is a limit to how much Boswell one can take. This reader reached that point this summer reading an advance copy of *Boswell on the Grand Tour*. The little man is a bore." Just like that! Three cheers for Bernardine! Of course, I am leading the cheers because she agrees with me.

Miss Kielty encourages me to blurt out my opinion of Ernest Hemingway. He is a bore, too. I tried to wade through a massive anthology of his work this summer. He wrote two notable books, *Farewell to Arms* and *For Whom the Bell Tolls*. And a lot of words. It is a great relief not to have to fall down and say "Oom!" whenever he publishes a third-rate potboiler like "Across the River and into Something."

There are many places where a minority report ought to be brought in. We need a boy on the sidewalk to shout out the information—no longer news to any but most of the money-hungry advertisers—that they are rapidly making television a painful bore. Some bright lads, like John Crosby and John Gould, are shouting hard, but whether the deaf ears of the sponsors can be penetrated is a question. Now not one blaring advertisement is stuffed into the programs, but three. The medium in the hands of the advertisers is like a half-million-dollar yacht with no one to run it but a half-witted moron. The beer and cigarette people are the most insufferable, with the hair-do and washday-soap people a close third and fourth.

There is an honor roll, however. The Firestone company belongs on it. They do not interrupt a song by Risé Stevens to put in a hot plug for snow tires. So with Goodyear. They do not stop the dialogue in "The Greatest Story" to explain that their tires do not have blowouts. And the Bell Telephone company and United States Steel also belong on the honor roll.

Now to turn from nasty (at least I've tried to make it nasty) realism to dreamy optimism. The time will come when the usual denominational parade of musty arguments for the isolated, separate sovereignty of the denomination will encounter some child on the sidewalk blurting out, "There is nothing to it at all!" Honest!

Yours, Simeon Stylites.

The Orthodox Church at Evanston

Issues Confronting the 1954 World Council Assembly—IV

By Basil Ioannidis

THE WHOLE MEMBERSHIP of the Orthodox Church—clergy and laity—is intensely interested in the ecumenical movement, which seeks the cooperation, the rapprochement and the final reunion of the Christian churches. Orthodox public opinion regards the existing disunity of the Christian churches as a disgrace. If there is only one Savior of us all, Jesus Christ, and if there is only one life-giving Holy Spirit in the church, how is it possible for so many widely differing churches of Christ to exist? "Is Christ divided?" (I Cor. 1:13)

The natural existential condition of the church is to be the visible incarnation of the one body of Christ. Hence from the beginning the Orthodox Church has taken part in and has encouraged all efforts for the healing of the existing disunity of the Christian churches. We can quote some official statements on this point: "Every Christian heart must desire the reunion of the churches, and particularly the Orthodox world warmly longs for the reunion of the churches upon the one rule of faith and upon the foundation of the apostolic and patristic tradition and doctrine, being the foundation stone of the same Jesus Christ," says the encyclical of the Ecumenical Patriarchate issued in 1895 in reply to the *Praeclara Gratulationis* of Leo XIII.

Encyclical of 1920

In January 1920, reflecting the attitude of the Orthodox people, the ecumenical patriarch of Constantinople sent his well known encyclical to the churches of Christ throughout the world, proposing to them the formation of a "league of the churches." In that encyclical we read: "Our church is of the opinion that closer intercourse with each other and mutual understanding between the several Christian churches is not prevented by the doctrinal differences existing between them, and that such an understanding is highly desirable and necessary, and in many ways useful in the properly understood interest of each one of the churches, taken separately, and as a whole Christian body, as also for preparing and facilitating the complete and blessed union which may some day be attained with God's help." Further, the Orthodox people always pray in their sacred liturgy "for the reunion of all the churches of Christ."

In accordance with this general attitude of Orthodox public opinion toward the ecumenical movement, the Orthodox churches since the very beginning of the movement have sent official delegates to all the ecumenical conferences.

By common consent of all the participants in the ecumenical movement, the World Council of Churches was created and ratified in the first Assembly of the churches in Amsterdam in 1948. Let us have in mind always that the World Council of Churches is not a *church,* but a *council of churches;* nor is it destined to be a superchurch or an ecumenical church; nor has it the right to interfere in the internal affairs of any church. Many fears and doubts and misunderstandings have arisen from ignorance of these three fundamental characteristics. The World Council of Churches is simply a council in which the opportunity is given to official representatives of all the churches in the world to discuss together questions of common interest.

Something New in Church History

Now, the experiment of the churches at Amsterdam is something entirely new in church history. It has created a unique situation not only in the life of each church, but particularly in the relations of the churches, which for many centuries either ignored or attacked each other. Hence the World Council of Churches was bound to provoke great debate everywhere, especially in the Orthodox churches. These debates are mostly concentrated not upon the question of Orthodox participation in the World Council of Churches or the ecumenical movement—because on that point, as we said, there is no opposition—but on the mode of collaboration in it.

There are many Orthodox theologians who would regard as irrelevant and unwise the participation of the Orthodox Catholic Church in the W.C.C. under the same conditions and in equality with religious bodies which, in the strict Orthodox sense of the word, are not churches, for they have not the valid sacraments of baptism, holy communion or holy orders. But in Toronto the central committee stated clearly that cooperation in the W.C.C. with other churches does not necessarily involve the recognition of them as churches in the true and full sense of that word. Besides, we have already said that the W.C.C. is not founded upon any ecclesiological basis.

Basis of Membership

Other Orthodox critics would find insufficient and unsatisfying from the Orthodox point of view the first article of the W.C.C. constitution; i.e., that the belief in Jesus Christ as God and Savior is a condition for membership in the W.C.C. These would instead require the belief in the Holy Trinity, in God the Father, Son and Holy Spirit. Some Anglicans have also advocated such a change in the articles of admission to the W.C.C., and the modification can be made by a future Assembly after a proposal from one of the member churches.

Other Orthodox scholars have pointed out the difficulty of the discussion on dogmatic questions between numerous churches, separated from one another by the deepest issues. This is doubtless a serious difficulty. It could be faced if the discussion of doctrinal differences were confined to conversation between churches which stand closer to each other in matters of faith and order. However, the Orthodox delegates, as they have already done at Lausanne and at

Edinburgh, can state in a separate declaration the Orthodox point of view on the questions of doctrine which are discussed in the Commission on Faith and Order.

These are the points which are discussed among Orthodox scholars with regard to the proper cooperation of the Orthodox churches in the W.C.C. But, in addition to these points, which are raised by individual scholars, two official pronouncements, one from Moscow and the other from the Ecumenical Patriarchate of Constantinople, have provoked much disquietude among the Orthodox champions of the W.C.C. and of the ecumenical movement. In my opinion, however, their fears are unfounded.

The Russian Resolutions

First, the Russian Orthodox Church, the only church which has had no opportunity to take part in the ecumenical movement during the last 30 years, since the communist regime has prevailed, held in 1948, just before the Assembly in Amsterdam, a conference in which the Orthodox churches behind the iron curtain took part, as well as the Church of Antioch. That conference adopted a negative attitude toward the ecumenical movement and the W.C.C. The participants in that conference were invited to abstain from taking part in the ecumenical movement "with its present tendencies." The ecumenical movement was accused of having lost faith too early in the possibility of union in one holy catholic and apostolic church and of seeking an "abstract unionism on social, economic and even political grounds." These accusations against the ecumenical movement and the W.C.C. simply show ignorance of the matter. Furthermore, the decisions of that conference in Moscow have no important significance for the Orthodox churches, because in communist countries there is no freedom of conscience and of thought, and we do not know whether the Orthodox people themselves would approve these negative resolutions of the conference. Under the pressure of the communist authorities these resolutions were signed by the representatives of the churches of Bulgaria, Rumania, Poland and Albania, though these churches before the Second World War had taken a more or less active part in the movement.

Constantinople Asks for Opinions

The second official pronouncement is the letter of the Ecumenical Patriarchate of Constantinople of January 1952 to the other autocephalous churches. In this letter the need for collaboration with the other churches in the world is again emphasized, but at the same time withdrawal is recommended from the Commission on Faith and Order "inasmuch as this commission has for its aim the union of the churches by means of dogmatic discussions between delegates of churches separated from one another by the deepest issues." In this letter the other Orthodox churches are asked to express their own opinion on this matter. The other churches have as yet not all replied. Hence we were surprised when we heard that the letter was read at Lund as representing the Orthodox attitude toward the Faith and Order commission.

The discussion of this matter among the Orthodox churches and among Orthodox theologians is still going on and we are sure that at the end of this discussion the right decision of the Orthodox churches with regard to the Commission on Faith and Order will come out. Since the W.C.C. is an entirely unique fact in the church's history, it is natural that it raises many problems in the life and thought of the Christian churches, and particularly of the Orthodox Church. Many of these debated points can be settled only at the future Panorthodox Prosynod, whose resolutions will be binding for all the Orthodox churches.

In the meantime the ecumenical ideas are spread among the rank and file of the Orthodox churches. The Orthodox delegates took active part in the Amsterdam Assembly. They will also be present at Evanston. Two Orthodox scholars have contributed to the report on the main theme of the Second Assembly. The writer of the present article commented in the *Ecumenical Review* (January 1952, p. 171) on the First Report of the Advisory Commission. Some of the leaflets of the study department dealing with subsidiary themes of the Second Assembly have been translated into Greek and distributed to competent people and to religious societies.

The Una Sancta

The Orthodox delegation at Evanston will take part in the work of the Second Assembly with full awareness of its responsibilities, as representing that ancient church which has preserved unchanged the doctrine and the tradition of the one and undivided church of the first nine centuries. During those first centuries the church of Christ was one throughout the world. It was the Una Sancta. The Una Sancta has never ceased to exist because Christ is its Head and the Holy Spirit is its life-giving principle. The ecumenical movement and the W.C.C. cannot "create" a Una Sancta which for the first time will be authoritatively ecumenical. As Berdyaev put it: "If the Una Sancta has not always existed, if its origin does not go back to Jesus Christ, this means that it will never exist. Congresses, conferences, interchurch meetings can be the symbols of the arising of a new ecumenical spirit in Christendom, but they cannot pretend to create a church which, for the first time, would be truly ecumenical."

It is unbelief in Christ and in the power of the Holy Spirit to say that the Una Sancta has disappeared and that now the ecumenical movement is going to bring it into existence for the first time. The voice of the Orthodox Church in the ecumenical meetings and assemblies is not the voice of a local tradition—let us say of the East—but that of the ancient and undivided Christianity of the first nine centuries, when East and West belonged to each other. The Orthodox delegates at Evanston, as in all the ecumenical conferences, will remind all Christians of their common background and of their common heritage. This is their distinctive contribution in the ecumenical search for the visible and real unity of Christianity. This also imposes upon them the imperative duty of taking part actively and continually in the W.C.C. and in the ecumenical movement.

The Spirit Will Lead

In Amsterdam the first step was taken in the great experiment of a fellowship of the Christian churches. At Evanston the Holy Spirit will lead us to go further on the basis of accumulated experience in the common life of the churches in the W.C.C. The W.C.C. is still a baby which,

like all babies, has its weaknesses and imperfections, but at the same time is innocent and lovely.

The devil alone would like to kill it and bring the W.C.C. to an end. We must all love it sincerely and take care that it does not fall at its first steps. The Holy Spirit is painfully groaning with us and working in the W.C.C. till the prayer of our Lord that "they may be made perfect in one" (John 17:23) shall be realized.

Are the Baptists So Peculiar?

By Winthrop S. Hudson

WHEN James H. Nichols reduces the "dilemma of the free church liberal" to a peculiar dilemma of "liberals" of Baptist or Disciples persuasion (The Christian Century, September 23), it becomes apparent that he has created a dilemma which has little foundation in fact. Baptists and Disciples are involved in many dilemmas, but most of them are dilemmas which are common to Christians of all denominations.

The Disciples may speak for themselves, but certainly a straw man is created when Baptists are defined in terms that distinguish them sharply from Presbyterians and Congregationalists. It is to be admitted that Baptist churchmanship has decayed in recent decades and that Baptist church life has shown signs of disintegration. But what Protestant denomination has not suffered in this fashion? Perhaps the Presbyterians have been somewhat more fortunate in arresting the decay and are now exhibiting greater evidence of renewal, but the difference is not more than one of degree.

In terms of understanding the genius of Baptist churchmanship, it should be pointed out that Baptists, as well as Presbyterians and Congregationalists, adopted the Westminster Confession as a statement of their theological position. It is curious therefore that the suggestion should be made that a Presbyterian may be a liberal and still remain within the "essential genius of his tradition," whereas a Baptist who becomes a liberal "denies the essential genius of his tradition." In terms of the historic confessions of the two denominations, their "essential genius" would appear to be much the same.

I

The first item in Nichols' attempt to create for Baptists a peculiar dilemma is his contention that Baptist churchmanship rests solely on a rigid biblicism. He goes on to suggest that in the absence of a legalistic interpretation of Scripture the Baptist denomination cannot justify its existence. It would seem to be of some significance in this connection to note that one of the earliest of the Baptist confessions (1611), far from making an idol of the "written word," speaks of the Bible in good Reformed style as "containing" the Word of God. It would also seem to be of some significance to recall that an excessive biblicism has not been entirely unknown among Presbyterians. It certainly was not absent among the "high-church" Presbyterians who caused Cromwell so much trouble in the 17th century, nor was it absent from the heresy trials which plagued American Presbyterian life during the early decades of this century. On the other hand, I scarcely believe that Nichols would wish ecclesiastical construction to be undertaken in complete indifference to the implications for church order to be found in the biblical witness to the gospel.

The second item in the peculiar dilemma of the Baptists is said to be that the Baptist tradition recognizes no "vocation to the social and political order, to culture and education." This is a strange thing for a professor in the University of Chicago to say, for the founding of the University of Chicago by the Baptists represents the culmination of an educational and cultural concern which began in America with the founding of Brown University at about the same time the Presbyterians embarked on their first venture in higher education with the founding of Princeton. Today, of course, all three institutions are about equally devoid of denominational ties. It is also strange to suggest that a denomination which provided much of the leadership of the Leveler movement in England, which engaged heartily in the struggle for American independence, which followed a course similar to the Presbyterians' in the slavery controversy, and which—together with the Congregationalists—contributed by far the larger proportion of the outstanding leadership of the social gospel movement, is a denomination that has no sense of vocation to the social and political order and has traditionally "looked for some apocalyptic solution to these problems."

Nor can it be said that Baptists have neglected cultural, social and political responsibilities by confining their ministrations "to the politically disfranchised and culturally underprivileged." Neither Baptists nor Presbyterians should neglect the common people, but as a matter of historical fact until very recently their respective constituencies have been remarkably similar. Even during that first surge of Baptist growth from 1640 to 1660, it may be said with only moderate exaggeration, Baptists were as distinguished by the adherence of university-trained divines, London merchants, major generals in the army and high officers of state as they were by the number of mechanic-preachers to be found among them. Bunyan was a tinker and a preacher and a genius, and he has become immortal, but a goodly number of the outstanding Baptist preachers of the time were Cambridge graduates.

Whitney R. Cross, in *The Burned-Over District* (1950), has made a thorough analysis of the religious situation in New York state prior to the Civil War. He concludes that the Baptists and the Presbyterians were the two upper-class denominations in this area, with wealth, social prestige and an educated leadership. The Baptists were somewhat more numerous, while the Presbyterians had a small

margin of advantage in wealth and education. But on the whole they were very much alike. Cross points out that they tended to stand together on most issues over against a cluster of lower-class denominations—Methodists, Universalists, Friends and Free-will Baptists—which were more "popular" in type. Since one-sixth of all Baptists at the time were to be found in New York state, Cross' analysis cannot be regarded as an entirely unrepresentative sampling of the Baptist constituency.

The third item in the peculiar dilemma of Baptists is described as the insistence on "congregational autonomy" which makes it impossible for Baptists to cope with the "larger cultural and social vocation of the church." Here Professor Nichols stands on firmer ground. But when he makes use of Micklem's humble acknowledgment of the secular spirit that has pervaded Congregationalism's denominational structure, he might also confess that on occasion even the Presbyterian denominational organization has seemed to be largely "secular and political, governed by considerations of expediency, not ecclesiastical and spiritual and concerned only with the rule of Christ."

II

The polity of the Baptists does present a dilemma that is peculiar to congregationally organized denominations. It must be confessed that most Baptists, as yet, would not be willing to admit that their witness in the contemporary world is being crippled by an undue emphasis on the independence of the local church; nor would they readily acknowledge that they are confronted by the necessity of developing appropriate means for achieving a wider church order. In actual fact, however, Baptists have long since been forced to develop a more or less integrated denominational structure in order to cope with problems which transcend the local community. The unhappy feature of this improvised church order, as Nichols observes, is that it has been developed somewhat unwittingly and unconsciously, being dictated more by opportunistic considerations of expediency and necessity rather than by considerations stemming from a re-examination of the nature of the church and its vocation in the world.

On the other hand, the question of polity does not present a hopeless dilemma in the sense that the Baptists have no resources within their own tradition for dealing with it. Douglas Horton's recent little book, *Congregationalism: A Study in Church Polity,* reveals the possibility that a larger church order can be theologically grounded in terms of the "congregational" tradition itself, and current discussions among both Baptists and Congregationalists in Great Britain also illustrate this point. Article 39 of the Baptist "Orthodox Creed" of 1679 may be cited as one item of evidence that this trend in current discussion is not entirely foreign to the historic Baptist tradition.

While it is true that the insistence on congregational autonomy, like the parallel insistence on the necessity for a presbyterial structure, has been entangled in a historical error (the assumption that this pattern of church government was the only "pure" New Testament pattern), the insistence itself sprang from a valid concern. The insistence on congregational autonomy developed during the Cromwellian period largely in reaction to the attempt to replace the national church with a Presbyterian establishment. There were two major considerations which determined the thinking of Baptists and Congregationalists at the time. One was the knowledge that "the great usurpation of the kingdom which belonged only to God had taken place . . . in the church." Ecclesiastical absolutism—whether exercised by the bishop of Rome or the Laudian prelates—was what their experience had led them to fear more than anything else. The second consideration was the genuine expectation that what was then regarded as false worship would wither and die, leaving a free field to a thoroughly "reformed" worship.

The thing to be feared in this situation, particularly after the Presbyterian party had consolidated its position in the English House of Commons, was a new usurpation of divine sovereignty by ecclesiastical authority and the emergence of just such a system of rigid ecclesiastical control as the Puritans in general had been rebelling against. Consequently, in their ecclesiastical construction they sought to guard against the possibility of "new presbyter" becoming merely "old priest writ large," in the same way that in political construction they were to erect a barrier to tyranny by the reservation of powers to local government and by a carefully devised system of checks and balances. The motivating conviction was expressed by John Cotton:

> Let all the world learn to give mortal man no greater power than they are content they shall use, for use it they will . . . It is necessary that all power that is on earth be limited, church-power or other . . . It is counted a matter of danger to the state to limit prerogatives, but it is a further danger not to have them limited.

It was the necessity for this limitation of power which led to the insistence on the autonomy of the local congregation.

The basic assumption was that there would be what in effect was a national church. The great effort was to avoid the possibility of future ecclesiastical tyranny by replacing the old establishment with congregationally organized churches which would constitute collectively its equivalent. The confident expectation that there would be ultimate agreement in terms of a reformed worship which would carry the day without dissent, of course failed to materialize, and the resulting denominational system has provided its own check against undue ecclesiastical pretensions and tyranny in the total life of a nation. In the meantime, it was discovered, as Nichols has pointed out, that a local church could sometimes be quite as wayward as a national establishment and that some more positive check than "brotherly counsel" might be necessary in the interest of protecting the integrity, responsibility and independence of the church. What is now taking place is a frank re-examination of this question of the larger order among the churches.

III

The distinctive feature of the Baptist witness has been the Baptist emphasis on adult or believer's baptism. A Baptist might be permitted to observe that Presbyterians in one respect appear to act as if Christ had never come, since by their baptismal practice they seem to convey the impression that one is incorporated into the covenant relationship with God by the mere fact of natural birth, as in Judaism, rather than being incorporated into Christ's

Body by responding in trust to God's invitation and promise in Christ. Believer's baptism would seem to be the logical implication of Reformation thought—a point that is made by both Karl Barth and Emil Brunner. This is something of a digression in the present context, but it does illustrate the fact that a mutual conversation concerning the common tradition of Presbyterians, Congregationalists, Baptists and Disciples might have fruitful consequences flowing in both directions.

The great merit of Professor Nichols' provocative analysis of the problems of the congregationally organized denominations is that it will serve to stimulate Baptists and Disciples to re-examine their heritage, to become self-conscious concerning the tradition in which they stand, and to become better grounded in the theological considerations which contributed to the shaping of their denominational life. When this occurs, Baptists, Disciples, Congregationalists and Presbyterians will find that they have much in common, and they will be in a better position to address themselves jointly to the problems which are troubling the life of the Christian church. As to the possibility of Baptists' being able to participate in such ecumenical discussions, the skeptics might be reminded that Baptists have defined a truly constituted church as one in which the Word of God is rightly preached, the sacraments or ordinances are truly administered, and discipline is duly executed. This sounds strikingly like John Calvin, and it might be a place where profitable discussions could begin.

Vocation and Integral Christianity

By Arthur W. Clark

TWO ARTICLES in the September 2 Christian Century are excellent supplements to each other. First, Clair M. Cook in "Ministers-in-Industry" describes the "estrangement between the church and the worker" and suggests measures to overcome it. Second, W. Norman Pittenger in "Reflections on a Holiday" shows how little effect Christian ethical teaching has on the daily lives of the people of the United States and warns of the rude awakening that is in store.

Reading these articles brought to my mind part of the "Seventh Query" of the two Philadelphia yearly meetings of the Religious Society of Friends: "What are you doing as individuals or as a Meeting to create a social and economic system which will so function as to sustain and enrich life for all?" With this as a starting point, we might ask ourselves other questions. For instance, is it realistic to expect people to develop a sense of what Pittenger calls "integral Christianity" when their vocations are governed by one set of values and their church, and sometimes their family life, by another, and when vigorous competition for personal wealth and position is regarded as compatible with Christian principles?

If the answer is No—as it must be—then it is the task of the churches to find ways for encouraging the growth of a vocational environment which promotes Christian values and fully committed lives.

Ethical Problems Go Deep

Since its beginning some 200 years ago, the Industrial Revolution has been accompanied by intense and often violent struggle. Without the benefit of considerable first-hand industrial experience it is difficult to achieve even a modest understanding of the complex pressures which bring about this struggle. Ethical problems, for example, go much deeper than Clair Cook indicates by reference to "goofing off," "coffee breaks" and the ignoring of "No Smoking" signs. Competition for personal success presents real problems to nearly all people in industry, and the attempt to seek and express truth creates particularly complex difficulties for most of the men in management and sales positions.

Most clergymen are not close to industry, but a large proportion of the population is deeply involved in it, and so a gulf has opened between them. Some people have tried to bridge this gulf by a double standard—a sub-Christian code of ethics for their business life and a more Christian code for their family, church and social life. Some regard Christianity and earning a living as so irreconcilable that they almost totally ignore the church. A few carry on a determined search for ways to bring the spirit of Jesus into their whole lives.

Responsibilities of a Scientific Civilization

Last Christmas the president of a large corporation of national importance delivered a Christmas message over the radio. Among other things, he talked about the wealth our country has acquired through the free enterprise system. Toward the end of his speech he seemed to be asking, Could it be that we have acquired this bountiful life because of our devotion to religion? The implication was that God had rewarded us with wealth because we had been so good.

A message of this sort is harmful both because it is unchristian and because it is utterly obsolete. Survival in the Atomic Age is impossible with leadership that departs so far from the Sermon on the Mount. If ours were a primitive civilization we could perhaps survive for thousands of years with primitive religious practices; witness the several primitive societies still in existence today. But we have enthusiastically embraced science and the luxuries it brings, radically changing our civilization in a brief moment of history, and at the same time we have rejected the responsibilities that such a life requires us to assume.

The lag between our scientific advance and our much slower cultural progress cannot be overcome by a "business as usual" attitude. The mechanization of labor has deprived the average worker of the opportunity to be creative. Hence a very large proportion of the people in present-

day industry suffer from a sense of futility which a high standard of living cannot assuage. It is astonishing and pathetic to realize how many men on all levels of management and labor conclude that their years in industry have been wasted.

This urge for fulfillment is highly significant because it can help provide the impetus whereby we can adapt ourselves spiritually to the scientific age. It can be developed into a willingness to seek experimentally for a better way of life. This concern is receiving attention both in the United States and abroad. The following is part of a tentative statement by one American group studying this problem:

> Our central concern is to find an organization of work which, although using modern technology, allows for man's creative self-expression. We feel that there are ways for people to organize themselves in a spirit of mutual trust and cooperation, thus to derive satisfaction from working together for a common goal which bestows meaning on work. We feel that this way can be realized as we apply the fundamental principles of our common democratic and religious tradition to the organization of industry.

In France there are a number of "communities of work" which appear to have the same concern. The Boimondeau company, one of the largest manufacturers of watch cases in France, is often singled out as a leader in the application of this idea. It is owned and governed by its workers. One of its unusual rules is that, when any question of policy comes up, agreement by its governing committees and other groups must be unanimous. A brief account of this company and of similar groups is given in *All Things Common,* by Claire H. Bishop (Harper).

The program Mr. Cook describes in "Ministers-in-Industry" is highly significant because it represents concrete action on the part of churches to become acquainted with the problems of industry. But there is need and opportunity to do more. Specifically, means must be found to demonstrate to people in industry that the Christian way is the only way that will work in the long run.

First Steps Toward Solution

Since establishment of a creative work environment is fundamental to a creative and orderly society, it is unfortunate that attempts to deal with this problem are largely isolated from each other. The following steps are recommended: (a) a thorough study of promising experiments in human relations in industry both in the United States and abroad; (b) evaluation of the findings to select those methods which should be incorporated into further experimentation. Such a program offers one way to bring together the many people in industry who deplore the lack of a sense of Christian vocation in their work, and the many clergymen who feel the need to reach industry.

Fulfillment is essentially a religious matter. Work, upon which we seek to bestow meaning, can and should be a form of worship. Worship without work, as in extremely mystical religions, is withdrawal from reality; and work without worship leads to futility. Through a proper synthesis of work and worship, we can achieve fulfillment. And this is "integral Christianity."

BOOKS

Servetus After Four Centuries

HUNTED HERETIC, THE LIFE AND DEATH OF MICHAEL SERVETUS, 1511-1553. *By Roland H. Bainton. Beacon, $3.75*

EVEN after Prof. Bainton's article on this subject in a recent issue of The Christian Century something must be said, and a great deal might profitably be said, about his book. It was published on the very day, Oct. 27, which marked the 400th anniversary of the burning of Servetus in Calvin's Geneva. Prof. Bainton is not only an outstanding authority on the whole Reformation period—as was demonstrated, for those who did not already know it, by his history of it published last year, which is now the best single volume on the subject for English readers—but he has given special attention to the left-wing men and movements that were deemed heretical by the "great" reformers as well as by the Roman Catholics.

Aside from the leaders whose work gave rise to the continuing Anabaptist and Socinian movements, four of these 16th century "heretics" are particularly interesting: Ochino, the Italian Capuchin, who escaped from Italy one jump ahead of the Inquisition, was first received and then rejected by the Swiss Protestants, and ended up among the Socinians in Poland; Joris, the Dutch Anabaptist with messianic delusions, who spent his last 12 years as a respected citizen in orthodox Basel, maintaining his incognito so successfully, while pouring forth a steady stream of heretical publications, that the avenging flames did not consume his body, or what was left of it, until he was three years dead and buried; Costellio, a Frenchman who taught at Geneva until his questioning the canonicity of the Song of Songs brought ouster and exile, but whose most serious heresy was his criticism of the death penalty for heretics; and Servetus himself, whose martyrdom has made him by far the most famous of the four.

Michael Servetus, a precocious youth, one of many Spaniards whose intellect had been stirred—dangerously, as it seemed to the authorities—by the writings of Erasmus, was under suspicion by the time he was 20 and found it desirable to get out of Spain. The Roman Catholics later condemned him *in absentia,* after he had escaped from their prison in France, and burned him in effigy when they could not burn him in person. Before he was 21 he was in Basel, first as the guest of Oecolampadius, then clashing with him on the doctrine of the Trinity and publishing a book *On the Errors of the Trinity.* Complicated exchanges ensued between Servetus and the leading Protestant theologians. They did not brush him off lightly, for they recognized the acuteness of his reasoning and realized that the Nicene formulation had been the resultant of a long and rather intricate process of theological argument; but they came to the unanimous opinion that Servetus was a dangerous man.

Thus stigmatized, Servetus went to France, where he escaped the odium of his reputation by assuming the name Villeneuve (the French form of the name of his native town in Spain), and spent nearly 20 years first in the study and then in the practice of medicine. His profound and original researches in this field led to the discovery of the circulation of the blood in the lungs and brain, a long step toward Harvey's later discovery of the full circuit. Servetus was in France before Calvin left that country, and the two had some contact and acquaintance. They corresponded while Servetus was, so to speak, underground, until persons in Geneva tipped off French Catholics that they were entertaining a notorious heretic unawares. This led to

his flight from France and final tragedy.

Servetus did not cease to be theologian when he became physician and anatomist. He had the temerity to print a book, *The Restoration of Christianity,* the very title of which was an affront to all the orthodox, Catholic and Protestant. The head and front of his offending was that he wanted to get back to original Christianity with respect to (a) the form and structure of the church, which should be a voluntary association of believers, as the Anabaptists taught, and (b) a doctrine of God and Christ which should be free from the Nicene metaphysics while exalting Christ as the Son of God and Lord of the world, "the power of God by which the worlds were made," who shall subject all things unto himself and then deliver the conquered Kingdom to his Father. When he had expressed these sentiments in his early book, it had been called "blaspheming Christ," because he would not use the phrases "eternally begotten" and "of one substance with the Father." And so to Geneva—and the flames.

Bainton's book is by no means a defense of Servetus, but it is a fascinating picture of a remarkable man and a sobering account of the cruelty and bigotry of good men who thought that serving God required the liquidation of those who had different doctrinal views. For a fuller account of this issue, see Bainton's *The Travail of Religious Liberty* (1951). The important thing, in regard to all studies in this field, is that the modern reader should not exhaust his emotions in indignation at the harshness of Calvin and the Inquisition, or waste his energy in defending their indefensible acts, or indulge in complacency because we no longer burn those whom we consider heretics. The live questions are: By what criteria do we now judge that professed Christians are not sufficiently orthodox to be admitted to Christian fellowship? And what do we do to those whom we deem heretics, since we no longer have either the stomach or the legal right to burn them? The state is tolerant. Can the churches be?

No professional student of history can put down a book by Bainton without sincere admiration for the thoroughness of the research underlying it and the clarity with which the findings are expressed. In this volume, for example, the student will find a 22-page annotated bibliography on Servetus, including directions as to where the books are to be found, for many of them are rare, and 23 pages of notes giving specific references to authorities, most of which are original source materials. But the reader who has not the time, training or inclination to utilize this scholarly apparatus will find in the text a luminously clear presentation of the facts of an extraordinarily exciting life. A life could scarcely fail to be exciting which represented the conjunction of two great movements, the Renaissance and the Reformation, that were in conflict more often than in harmony, which was so intimately related to both right-wing and left-wing Protestantism in their formative period, and which came into tragic conflict with both Catholic and Protestant orthodoxy.

W. E. Garrison.

Books in Brief

Facing Mount Kenya, The Tribal Life of the Gikuyu. *By Jomo Kanyatta. British Book Center, $4.00.* The Gikuyu (more often called Kikuyu, but incorrectly so, we are told) are an African tribe of about a million members within the area of British dominance. The remarkable thing about this very thorough study of the social, economic, religious and civic life of this tribe is that the author is himself a native member of it in good standing and also a well trained student of ethnology. The eminent Prof. Malinowsky, with whom he worked for several years in London and who contributed an introduction to the book, testified as to his competence. The general impression is that the Gikuyu would be better off if they had been let alone, and that no other legitimate interest would suffer if they were.

The Sermons of John Donne. *Edited by Evelyn M. Simpson and George R. Potter. Vol. VI. University of California Press, $7.50.* In the projected 10-volume edition of John Donne's sermons, this Volume VI is second in order of publication. Volume I was reviewed at considerable length—and with great enthusiasm—in the issue of May 13, 1953. The new volume contains 18 sermons preached between May 1623 and January 1626. Within that period James I died, Charles I acceded to the throne, Donne himself suffered a prolonged and dangerous illness which kept him out of the pulpit for several months, and London was visited by an epidemic of plague only less disastrous than the more famous one of 30 years later. Careful students of Donne's life will find it interesting to match these sermons, most of which are very accurately dated, against his other writings and the events that were significant to him personally. The change of sovereigns was one such event. James had been his friend and admirer, had suggested that he take holy orders, and had made him dean of St. Paul's. How friendly would Charles be? It was a question of some importance to a preacher who stood so close to the court, who so often had the king in his congregation, and who held such a conspicuous ecclesiastical post. To Donne's credit it may be said that he never showed much anxiety on that score and never warped his message to win the favor of the king. He didn't really need to, for in his deepest convictions he was a solidly reliable king's man. Moreover, Donne was a really great preacher, and he had been at St. Paul's long enough (1621-25) to establish his reputation firmly before the new administration came in. For most readers, the value of the sermons is quite independent of these historical and biographical considerations. They are eloquent, devout, learned and clever. In spite of such hindrances as the multiplicity of Latin quotations, the long periodic and balanced sentences, and the use of many words now obsolete or at least unusual, and in spite also of some theology and some ways of using Scripture that are not congenial to me, these sermons hold me with an extraordinary fascination. They are great literature and great preaching. But it is to be hoped that young preachers who read them will not be tempted to imitate their style. There is little danger of that, for those who are intelligent enough to appreciate John Donne will be too intelligent to try to copy his diction.

St. Bernard of Clairvaux seen through his Selected Letters. *Translated, with introduction, by Bruno Scott James. Regnery, $3.50.* Bernard was undoubtedly one of the dominant figures of the 12th century. His greatest service was in monastic reform and in the founding of many new Cistercian monasteries. His voluminous writings were devotional, doctrinal and administrative. It was not given to him to be a profound theological thinker, but he was strong for the defense of what he understood to be the traditional teaching of the church. His letters show the wide reach of his influence and the variety of questions which were submitted to him for his judgment. His style is generally unctuous and verbose. He wrote to popes, abbots, kings, monks and nuns, besides general epistles to the people of England, of Rome and of Milan. Abélard and Arnold of Brescia were the objects of his most violent attacks. In terms consistent with the view that all who questioned the teachings of the church ought to be put out of the way, he urged Pope Innocent II to suppress Abélard. In one rather surprising letter, to the canons of the church of Lyons, he opposed the doctrine of the immaculate conception of the Virgin Mary, for which, he says, there is not a scintilla of support either in Scripture or in the tradition of the Fathers. His own idea (for which apparently he thought there was such support) was that she was freed from original sin at some time between conception and birth.

Steps in Psychotherapy. *Edited by Dael Wolfle. Macmillan, $3.50.* While some Freudian principles are employed, the treatments reported and discussed in this book—a product of the Yale Institute of Human Relations—do not entirely follow the pattern of psychoanalysis. There is, for example, little use of dreams, free association or the recovery of suppressed or forgotten childhood experiences. The discussion is the more vivid and helpful for being concrete and specific. A great part of the book consists of a transcript of the tape-recorded conversations between a therapist and one patient, with a running line of critical comments on the whole procedure by a more experienced therapist to whom the record had been submitted. It is, in effect, a "workshop" in psychotherapy. W.E.G.

CORRESPONDENCE

Democracy in the Near East

SIR: I was very much interested in your comment on Israel's new marriage and divorce law (Sept. 16) and in the correspondence that followed (Oct. 21). Mr. Kariv's astonishment at your failure to recognize Israel as "the only democratically elected and stable parliamentary government" among all its neighbors also deserves note. Perhaps this attitude should also be classified under the heading of either "insufficiently acquainted" or "deliberately trying to hide the truth."

Democracy is relative. Certainly Mr. Kariv must be well aware of the fact that Israel's neighbor countries, particularly the Republic of Lebanon, have achieved a degree of democracy—far more perhaps than we might have hoped in so short a time of independence. And if one of the criteria of democracy is a concern for the rights of individuals and minorities, certainly Israel falls short of democracy because of her lack of concern for the rights of thousands of Arab refugees and her disregard of the personal and property rights of those Arabs now residing as second-class citizens inside her bounds.

Even aside from recent developments, Mr. Kariv and Israel have a lot to learn about democracy.

I will have to ask that my name be withheld, because, surprising as it may seem in this context, I fear reprisals against my second-class citizen relatives in Israel.

Kentucky. [Name withheld.]

Liquor Advertising

SIR: Once upon a time, in response to an appeal by kindly people that I help restore alcoholics to normal living, I sent a check for that purpose. Scarcely had I dropped it in the mail when I began to hear some things I had hardly noticed before. Every hour, sometimes every half-hour, seductive feminine voices or challenging male tones gurgling liquids sounded through the house, urging me to buy one or another of the products causing the very disease I was helping cure.

Sensitive at last to what was going on, I began to ask myself some questions. All day long, I said to myself, you hear over radio and television those alluring invitations, and then you send money to help cure those who answered the ads and got sick doing it! How unrealistic can you get?

You wouldn't, I reminded myself, serve milk from tubercular cows. You wouldn't take people to picnic in polio-stricken areas. You wouldn't even serve meat from a country rumored to have hoof-and-mouth disease, even though refusal might risk incurring the hostility of that country. Yet you listen with complete apathy to pressure salesmen urging upon you disease-bearing products!

Why, I asked myself, don't those kind-hearted people who so earnestly want to cure alcoholism come up to date? For other diseases, millions are spent to prevent infection. For alcoholism millions—or is it billions?—are spent to prevent *prevention*. In fact, with this disease it seems the patient must gradually lose his self-respect and then his job. He may alienate his wife, be cruel to children, perhaps even commit a crime, before we so much as lift a finger to help him. Then we step up with a great show of efficiency and humane interest. We say, "Now let's take up a collection and cure him!"

Why not come up to date? Why not try to spare him the long, tortured months and years of hell he passes through before reaching complete degradation? For one thing, how about getting liquor salesmen off his back—at least in his own home? That will be my answer the next time a kindhearted person appeals for funds to help cure suffering alcoholics.

Vera Cober Rockwell.

Hamilton, N. Y.

Canadian Decision Was Not Clear-Cut

SIR: Your editorial "Jehovah's Witnesses Win in Canada" (Oct. 28) very greatly oversimplifies the case. The issue is not nearly so well defined as you describe it when you say, "Canada thus has been told by its highest court that religious freedom is a fundamental right of all its citizens everywhere." That is precisely what the judgment failed to do. I quote part of the third of a series of three articles by Victor Mackie in the *Winnipeg Free Press* which gives the situation as it really is:

"In determining by a majority judgment that the Quebec city by-law prohibiting the distribution of literature in Quebec's streets without permission was not applicable to the Jehovah's Witnesses, the Supreme Court of Canada examined another question of far greater consequence. This question was whether a province or a municipality may abridge the rights and liberties that Canadian citizens enjoy under the constitution.

"Specifically the justices considered the question of whether the right to practice one's religion was a civil right in the province under Section 92 of the British North America Act or whether it was one of the fundamental rights belonging to all Canadians regardless of residence or provincial or municipal laws.

"This was an important constitutional question which the court in the Jehovah's Witnesses case was not required to decide, but because of its bearing on the case the justices referred to it when preparing their judgments. The resultant findings of the highest court in the land on this point are confusing. More than one legal authority here, after studying the various judgments, has come to that conclusion. . . .

"The four justices concluded that the province or municipality could not abridge the rights and liberties which the constitution gives each citizen. In their opinion the B.N.A. clause assigning property and civil rights to the province did not include such fundamental freedoms.

"On the other hand Chief Justice Rinfret and Mr. Justices Taschereau, Cartwright and Fauteux found the by-law valid. In their opinion the by-law had to do with the regulation and use of the streets and highways, therefore they were not concerned with the question of whether religious freedom came within the federal or provincial domain.

"Mr. Justice Cartwright and Mr. Justice Fauteux specifically declared that this was a question they were not called upon to decide at this time and they would express no opinion upon it. They agreed that provinces legislating within their allotted sphere might affect the carrying on of activities connected with the practice of religion. Similarly the Chief Justice and Mr. Justice Taschereau made no specific ruling in regard to whether the exercise of religion is a civil right resting within the jurisdiction of the provinces.

"A reading of the judgments however reveals that there is by no means unanimity among the justices on this important point."

It is clear from the above that Canada has not been "told . . . that religious freedom is a fundamental right of all its citizens everywhere." That question remains to be decided.

Edward M. Checkland.

Broadway-First Baptist Church,
Winnipeg, Man.

Labor Sunday Date

SIR: Your editorial of some weeks back on the annual issuance of the Labor Sunday Message helpfully reflects some of the problems of its use among the churches. At the same time it left untouched certain factors in an understanding of the importance and usefulness of the message.

The message is issued in connection with a national holiday originating in an act of Congress in 1885. In response to a request from the American Federation of Labor, the Federal Council of Churches in 1909 called for a special observance on the Sunday preceding Labor Day. In 1917 a Labor Sunday Message was added to the other materials which had been prepared for this day. Since then the message has been issued each year.

Because the Labor Sunday Message is connected with a national holiday it receives special recognition by groups in the common life of our community and nation. Notably is this true in the labor press: the national press of the A. F. of L. and the C.I.O., of their international unions, and

in state and city labor bodies. Of this we have reassuring evidence in our files. The message is also reported widely in the general press and is by no means restricted to the religious news page.

The observance of Labor Sunday and the use of the message in the local churches is, of course, of the highest importance. To the extent that the number of copies of the message purchased is a measurement of its use in the local churches, it is important to know that the number this year exceeded that of recent years.

Because church people are away from their home communities on Labor Sunday does not necessarily mean that they do not attend a church. Ministers who preach on Labor Sunday in what may be thought of as summer places are part of the same denominations and read the same church press as those who preach in an urban church on that day. Moreover, there is some evidence that city churches may be more filled on Labor Sunday than may be commonly assumed. We heard the minister of a leading church in a large metropolitan area report that his church was more filled on Labor Sunday than on any Sunday during the entire summer.

As to your editorial suggestion that the churches put off the consideration of what is involved in Labor Sunday to another time of the year, there are important considerations against it, as indicated above. On the positive side, however, Church and Economic Life Week, which starts annually with the third Sunday in January, is growingly being used by local churches and councils of churches for scheduling programs dealing with economic and industrial relations. Against the background of considerations such as the above, the department of the church and economic life of the National Council of Churches, after a special study of this matter, came recently to the unanimous conclusion that the facts strongly support the continuance of Labor Sunday and the issuance of an appropriate message.

CAMERON P. HALL,
Director.
Dept. of Church and Economic Life,
National Council of Churches,
New York, N. Y.

Question Answered

SIR: In the Aug. 26 issue Dr. Garrison reviewed the little book *Por qué Dejé el Catolicismo?* by Luís Padrosa. The reviewer recognizes the right of a convert to Rome to write an apology of his conversion and then asks if a "similar right is conceded by Roman Catholics to this eminent convert to Protestantism . . ."

Although the question really doesn't need an answer, it may be of interest to your readers to know that the impact of the book in Spain was so great that not only did the Bishop of Barcelona announce a severe excommunication upon "any person who would read the book, who would copy or translate it, or keep the book in his or her possession, instead of delivering it to the bishop's censor through the parish priest to be destroyed"; but the Vatican also has announced an excommunication with a "papal reservation" (only the pope can reinstate such a person to the communion of the church).

Dr. Padrosa has been a member of the faculty of the Union Theological Seminary here for more than two years and is making a fine contribution in the field of pastoral psychology. His book has been published in English by Nelson & Knox, Ltd., of Belfast and will soon be published by the Moody Press in the United States.

THOMAS J. LIGGETT.
Buenos Aires, Argentina.

The Name Matters

SIR: We do not know whether most people in the States approve the change in name from "Mutual Assistance Administration" to "Foreign Operations Administration." From this end, it seems a distinct loss in principle if the name means anything.

It is important to note that the first "Filipino Overseas Missionaries" are going abroad (to Thailand and Indonesia) under that title rather than as "foreign" missionaries.

Isn't it high time to reconsider the way we label our approaches to other countries in both government and church circles? Shouldn't whatever makes for international brotherhood on the one hand and ecumenicity on the other hand be chosen?

HUBERT REYNOLDS.
Vigan, Ilocos Sur, P.I.

First Heretic?

SIR: "I do not pray for these only, but also for those who are to believe in me through their word, that they may all be one" (John 17:21). Someone should suggest that perhaps Paul was the first, albeit a good, heretic, when to the concept "one" he added the word "body."

For 2,000 years some Christians have interpreted "body" to mean "organization," when it may be Paul meant no more by "body" than Jesus said and meant when he prayed the "one" prayer. It must be obvious that "as thou, Father, art in me, and I in thee, that they also may be one in us," could never mean "organization."

Danville, Ill. DANIEL L. ECKERT.

Breeches Bible

SIR: I have been deputized to present a copy of the "Breeches" Bible, published in Geneva in 1570, to some library or other institution which needs it to fill a gap in its collection of Bibles. This volume is in good condition, but contains only the Old Testament and Apocrypha. Interested persons should address me at the office of The Christian Century.

PAUL HUTCHINSON.
407 S. Dearborn St.,
Chicago 5, Ill.

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NEWS of the CHRISTIAN WORLD

Relate Church to Today's Culture

Third Assembly of N.C.C.'s Division of Christian Life and Work Precedes World Order Conference

CLEVELAND, Oct. 30.—An analysis of the culture in which the churches find themselves occupied the first session of the third annual assembly of the National Council of Churches' Division of Christian Life and Work, which was held here preceding the fourth national study conference on the church and world order Oct. 27-30. [See The Christian Century for Nov. 11, p. 1286.]

Arthur S. Flemming, chairman of the division, reviewed the re-evaluation going on in many kinds of institutions to see if they are rendering appropriate service in an "age of peril" (Pres. Eisenhower's term), and said he felt it appropriate for the representatives of the churches also to ask what role Christianity is playing in this crisis. He was forced to return at once to his work in Washington as director of the Office of Defense Mobilization, so Mildred McAfee Horton, vice-chairman, presided at the remaining sessions.

Free Choice, but How?

Leonard W. Mayo, formerly president of Western Reserve University and now director of the Association for Aid to Crippled Children, who is chairman of the division's department of social welfare, pointed out that change is an ever-present factor in any culture. In a free society like ours, he said, man has a free choice, but that choice is beset by dangers. It cannot be maintained without acceptance of a vigorous responsibility, capably expressed. Our culture is not entirely healthy, Dr. Mayo said; we are involved in conflicts between self-interest and the interest of others, and find it hard to discover where truth lies. We need a more discerning set of basic values. We need to realize that ends cannot be justified by unsound means. Dr. Mayo insisted that our salvation lies in humility and mutual respect.

"The church through its clergy and laymen must give statesmanlike leadership," said Dr. Mayo. "The church must become the greatest champion of human rights the world has ever seen. If the church gives us tolerance and the long view out of the mud and filth of the arena, it will be doing in this day and age what it has always done at its best, following its ancient role of being a spiritual powerhouse of light and energy benefiting every nook and cranny of the community."

Samuel McCrea Cavert analyzed the various positions the church has taken toward our culture in recent years. "The church must always live in a state of tension with its environment," he said. "A church too much like the world will not have much effect in changing the world. In our society, there is danger of going too far in adaptation to society. To say I believe in the church because it preserves the American way of life is to make the church a tool for other purposes. The church is not to be a tool, but to bear witness to the truth of God as revealed in Christ."

Dr. Cavert suggested that a new partnership between clergy and laity be forged as a new sense of Christian vocation is developed. He urged that we realize anew the significance of the church as a society in which ethical pioneering can be done—for instance, in demonstrating fellowship across racial lines.

Responsibilities Toward Evanston

In the evening, a panel reviewed the problems involved in preparation for the World Council's coming general assembly in Evanston. Participating were Roswell P. Barnes, Robert S. Bilheimer, Richard M. Fagley and Cameron P. Hall, with Mrs. Horton as chairman. They explored the division's responsibilities in the preparation and in the follow-up. Mr. Bilheimer, World Council program secretary for North America, revealed the many problems involved in helping the American churches understand the theology, Christology and eschatological debate of the church in other parts of the world, and in developing tolerance and sympathy toward conflicting points of view.

A committee was appointed to find out what the division can do specifically to fulfill its responsibilities toward Evanston, and to report to the executive committee. Its members are Gaines Cook, chairman, Almon R. Pepper, Reuben Nelson, A. E. Kelly and Edgar Carlson.

What Services Are Needed?

The assembly closed Tuesday morning with a panel presentation of the responsibilities of the division in the local field. Participating were Ray Gibbons, chairman of the denominational staff council; Ralph L. Holland of the Indiana council of churches; O. M. Walton of the Allegheny County (Pa.) council; Hugh C. Burr of the Rochester, N. Y., council; and Roswell P. Barnes. The presentation was followed by lively discussion as to what services are wanted, which ones have been helpful and which are still needed—all within the framework of budget limitations and an overworked staff.

There was wide commendation for the quick response the division has made in getting basic factual material into local hands when crises arise—as was done when the reckless charge was made that 7,000 Protestant ministers are "playing the subversive game." Delegates suggested as other fields calling for factual resource material the current attacks on the United Nations and on public education, and the methods being used in congressional investigations.

HUGH D. DARSIE.

Heifer Project to Fly More Chicks to Egypt

The Heifer Project, interdenominational relief agency with headquarters in New Windsor, Md., has announced a plan known as "Operation Chicklift" to fly 40,000 American baby chickens to some 2,700 poor Egyptian families this fall. The project continues an effort begun last spring.

Discuss Church And Rural Life

Annual Convocation Sponsored by N.C.C. in St. Paul Looks at Problems Connected with the Land

MINNEAPOLIS, Nov. 3.—Problems of rural life ranging from agricultural surpluses to recruiting and training religious leadership were studied by some 700 delegates—a new record—at the National Convocation on the Church in Town and Country in St. Paul last week. The convocation, held at Central Presbyterian Church, was sponsored by the National Council of Churches in cooperation with the Minnesota and St. Paul church councils. "While surpluses plague us, a policy must be developed by which hungry people are fed and their self-respect is kept and yet the economy of foreign nations is not undermined," said one of the study commission reports.

Other statements from the reports: Land should be used so there is enough food and fiber for all people throughout the world. The farmer is entitled to security and a fair share of profit from the land. Food is primarily something to eat, not a commodity of speculation. The philosophy of "our daily bread" dictates an agricultural policy of an economy of abundance. It was observed that landownership is on the increase, and that this is of interest to the church because such ownership creates an atmosphere of stability in both community and church. The churches were advised to do more to educate young families with regard to means available to buy land rather than rent it, and to aid in keeping farms "in the family."

For Functional Architecture

Gothic architecture is "generally out of date" in church construction on the American scene, the convocation's commission on church building declared. It gave this advice to congregations planning new buildings: Build economically but not cheaply. Avoid both the freak and the antique. In a small church, plan to use each space for more than one purpose. See that the building is strong, simple, clean, vital, open and well lighted, so that it has an inviting air, not the look of a medieval fortress.

The convocation's commission on recruiting and training reported that some of the current misconceptions about the rural ministry—such as that the pastor must live on next to nothing—are being overcome, and that a larger percentage than formerly of students preparing for the rural ministry are coming from rural areas.

Among recommendations from other commissions were these: There should be more interdenominational "larger parishes." The church should furnish leadership for community affairs and even the township calendar should be worked out in relation to cooperative church programs. The radio and television industries should make a "daring exploration into new and different program ideas" to por-

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tray the Christian life and contribution in the American scene. Cooperative Christian teaching missions, replacing in many communities the former "revival meeting," should be sponsored as a means of "cooperative witness at the local level."

'Free Market' Not Enough

Rainer Schickele, chairman of the department of agricultural economics at North Dakota Agricultural College and a convocation speaker, declared that reliance on the free market will not close the gap between farm and city levels of living. "Why is it that propaganda extolling the virtues of the unfettered free market is directed only at agriculture?" he asked. "Apparently industry and trade are held immune to the devastating effects of market regulations upon the moral fiber of people." He described two basic issues of far-reaching ethical significance in agriculture: how to reduce poverty and insecurity, and how to strengthen farming as a way of life, as a system of family farms. "Neither problem can be left to the blind forces of a 'free market,'" he said. "They require deliberate group action and purposive public policy. Agriculture needs to catch up with the organizational techniques so highly developed in industry and trade."

A. D. Mattson, professor at Augustana Theological Seminary, Rock Island, Ill., stressed the need to undergird America's rural life with an adequate religious faith. He reported that two-thirds of the rural population of the United States—40 million people—do not belong to any church or denomination, and that there are states where the proportion of rural people attached to a church is as low as 10 or 12 per cent. Thus, he pointed out, 13 million children and young people of school age in rural areas receive no religious instruction. Since the rural areas are the source of population, the character of these areas will largely determine the character of the country as a whole, he warned.

World Need Is a Challenge

Ira W. Moomaw of New York, executive secretary of Agricultural Missions, Inc., said the hope for land reform harbored by oppressed people around the world presents the church with "its greatest challenge and most noble opportunity since the Reformation." He warned that programs like Point IV and other forms of technical assistance "will continue to favor the rich and not advance beyond the stage of social and economic experimentation until more courageous and legislative steps are taken to assure justice and fair play in the use of land." Don F. Pielstick, director of the National Council of Churches' department of town and country church, warned that America may face starvation if it is bombed because its agriculture is so mechanized and dependent on oil and machinery. Among other speakers were W. W. Biddle, director of community dynamics at Earlham College; Rockwell Smith of Garrett Biblical Institute; Baker Brownell of Southern Illinois University; Mark Rich of the Bible College of Missouri; and Martin Schroeder, Lutheran pastor of Glenvil, Neb. At one session of the convocation, 26 midwest rural leaders representing 10 denominations were honored as "examples of those who serve the church." WILLMAR L. THORKELSON.

2,300 Consider Sunday Schools

91st Annual Pennsylvania Convention Features Addresses, Workshops on Christian Education

PITTSBURGH, Oct. 26.—The 91st annual state Sabbath school convention, held in East Liberty Presbyterian Church Oct. 13-15, demonstrated that at least in Pennsylvania the mass inspirational pattern can be combined with instruction in the latest techniques of Christian education. Approximately 2,500 Sunday school teachers and officers, lay and professional workers and pastors were enrolled for a series of morning addresses, afternoon workshops and special events. Among the latter were a memorial service for H. J. Heinz, president 1907-18 of the Pennsylvania state Sabbath school association, and a huge "all-nations" pageant written and directed by J. Allen Kestle of Pittsburgh. Cost of the convention was partly underwritten by the Howard Heinz Endowment. Among the speakers who stressed the necessity for training young Americans for intelligent Christian living in today's society were U. S. District Judge Luther W. Youngdahl of Washington, D. C.; Louis H. Evans, minister-at-large for the Presbyterian, U.S.A., Board of National Missions; James H. Robinson of the Church of the Master, New York city; S. E. G. Priestley of the Committee for the United Nations; Henry E. Lewis of First Methodist Church, Sioux Falls, S. D.; and Gerald E. Knoff of the National Council of Churches' Division of Christian Education. A score of professionals nationally prominent in Christian education led the departmental workshops. John D. Duff of Pittsburgh was re-elected president of the association.

Episcopal Consecration Service Televised

The two-hour service of consecration in Trinity Cathedral in which William S. Thomas, archdeacon of the Episcopal diocese of Pittsburgh since 1942, became its first suffragan bishop on Sept. 29 was televised in its entirety by station WDTV here. Preceding the service, some 500 clergymen and laymen marched in procession around the block in which the cathedral is located. These included numerous prelates of the Protestant Episcopal Church, the Polish National Catholic and Eastern Orthodox communions, and representative clergymen of various Protestant groups. Bishop Austin Pardue of the Pittsburgh diocese was consecrator. The preacher was Edwin J. Van Etten, retired dean of St. Paul's Cathedral, Boston, who had delivered the first sermon by radio in Pittsburgh Jan. 2, 1921, while he was rector of Calvary Episcopal Church here.

Symposium Reviews 'Aspects Of Presbyterianism'

Scholarly consideration of church history met with popular response when the Presbyterian historical society of the upper Ohio valley sponsored a symposium on "Aspects of American Presbyterianism" at Western Theological Seminary here Oct.

2-3. All sessions were largely attended. More than 400 seminary students, pastors, elders and other laymen attended a dinner at First United Presbyterian Church, North Side, on Friday evening, when Novelist Gladys Schmitt and William Warren Sweet of Pomona (Calif.) College gave brief addresses. "Our Common Heritage" was discussed by Gaius J. Slosser, Clifford M. Drury and Lefferts Loetscher, representing Presbyterian, U.S.A., seminaries; George A. Long and John H. Gerstner, Jr. (United Presbyterian); David Carson of Geneva College (Reformed Presbyterian); and Ernest Trice Thompson of Union Seminary, Richmond, Va. (Presbyterian, U.S.). Other participants were Kenneth Scott Latourette of Yale Divinity School, James H. Nichols of the University of Chicago, Charles A. Anderson of Philadelphia, John A. Mackay of Princeton Theological Seminary, and Clifford A. Barbour of Western Theological Seminary.

Denominational Bodies Hold Annual Sessions

Three of Pennsylvania's denominational units have just completed annual meetings in the Pittsburgh district. The Allegheny conference of the A. M. E. Zion Church met last week in John Wesley Memorial Church under leadership of its new superintendent, Bishop W. C. Brown of Brooklyn, N. Y. The program featured the missionary interests of the denomination. The Pennsylvania (National) Baptist state convention met on the same days in Central Baptist Church, which is served by the convention president, Cornell E. Talley, as pastor. Its program featured inspirational messages by leading ministers of the convention. The Pennsylvania (American) Baptist convention concluded its 126th annual session Thursday at Washington, Pa., with emphasis on missions and church extension. Daniel E. Hartman is president.

And So Forth

A 27-year pastorate at St. Mark's American Lutheran Church, Brookline, was ended Oct. 12 with the death of Walter E. Miesel, who had also been president of the Lutheran city mission society of Pittsburgh.

Downtown pastors are engaged in a battle to prevent the transfer of a restaurant liquor license to a new site within 60 feet of the Methodist Center and Smithfield Methodist Church.

The Beaver County ministerial association has organized a comity committee, with Harold S. Faust of Beaver Falls as chairman, to aid in the relocation of churches in new residential areas.

Robert L. Kincheloe, executive secretary of the St. Joseph County council of churches, South Bend, Ind., has accepted a call to become associate general secretary of the council of churches of Allegheny county (Pittsburgh). O. M. WALTON.

Philadelphia Presbytery Elects Negro Moderator

The Philadelphia presbytery has elected the first Negro moderator in its 247-year history, Religious News Service reports. He is Benjamin F. Glasco, minister of the Berean Presbyterian Church, U.S.A., which in 13 years he has built up from a congregation of 35 members to one of more than 600.

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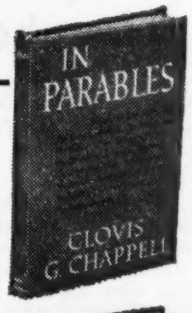

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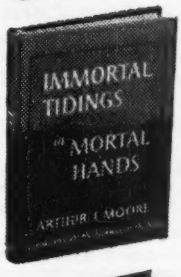

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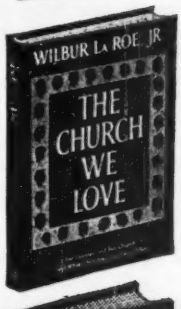

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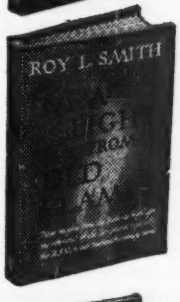

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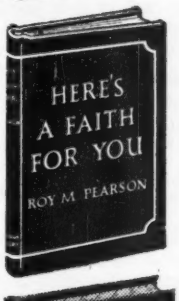

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Chaplains Report To D.C. Churches

Attend Washington Federation's Annual Workshop—Missouri Synod, N.L.C. Purchase Headquarters

WASHINGTON, D. C., Nov. 2.—A feature of the recent annual fall workshop sponsored by the local church federation was a luncheon meeting attended by 50 military chaplains in the area. They discussed the workshop theme, "The Church Around the World." Their report was presented to the planning session by Charles I. Carpenter, chief of airforce chaplains. It drew attention to the work of the chaplaincy among American youth aged 19 to 25, pointing out that last year 500 chaplains of one major denomination baptized 4,4000 young men and women, of whom 4,200 were making "first decisions." All together, chaplains in the U.S. baptized 13,500 persons last year. The report called on the church to impress upon its youth that "they must be representative Christians in conduct wherever they are." It recommended that the church invite chaplains to assist in the formation of missionary policy, and suggested that it utilize in its missionary program the many members of the armed forces who have become mission-minded through contact with projects in various parts of the world.

Mrs. Horton Warns Against Self-Interest

Addressing a public meeting of the workshop on "The United States in a Troubled World," Mrs. Douglas Horton asked: "Can we as a nation function in a tumultuous world effectively if we are saving our own skin at whatever cost, or do we function best when we cooperate with self-respecting nations whose well-being is of genuine concern to us? It is important for us to decide whether our relationship to other nations shall be one of self-centered self-interest or of world-centered self-interest. . . . What is good for each of us is good for all; we rise and fall together."

Two Lutheran Groups Purchase Joint Headquarters Building

The National Lutheran Council and the Lutheran Church—Missouri Synod have acquired a building on 16th street in the Meridian Hill section to serve them as joint headquarters. Purchased for $240,000, the 74-room building was formerly occupied by the Kabat-Kaiser clinic as a center for the treatment of neuromuscular diseases. The church groups will move to their new headquarters this month.

Theaters End Segregation Policy

The racial situation in the nation's capital continues to improve. Following the opening last summer of all restaurants to "all well behaved persons," the theaters have without fanfare made it known that "any well behaved person" will be admitted. The action followed declarations for an inclusive policy by several individual theaters during the past two years. It is thought it may have had some relation, too, to the refusal by the Lutheran laymen's fellowship, local sponsor of the film "Martin Luther," to hold the premiere in the large downtown theater originally proposed because of its racial segregation policy. In a recent feature article on Negro churchmen in District of Columbia affairs, the *Washington Star* pointed out that the local federation of churches has been "outstandingly successful" in recruiting "competent and zealous" Negro leaders for positions of trust. Ten Negroes, among them five laymen, have served the federation as officers, and it was the first in the country to appoint a colored person to head a department.

Juvenile Delinquency a Growing Problem

The local church federation has directed its youth department to make an "extended and intensive" study of juvenile delinquency, which has grown to alarming proportions in the District of Columbia. Recently the district commissioners called a conference of over 100 leading citizens to discuss the problem. A 13-member "commissioners' youth commission" has been appointed. So far this year there has been a 22 per cent increase over 1952 in the number of complaints in juvenile court. Particularly noticeable is the increase in the number of younger offenders.

And So Forth

Edward Hughes Pruden, pastor of the Baptist church attended by Pres. Harry S. Truman, said recently that he was "concerned over the great number of government officials who show no interest in church affairs." He pointed out that many who were active in their churches back home have failed to identify themselves with local congregations. He thinks that the several who do attend church or teach in Sunday school are "exceptional cases."

Albert T. Mollegen of Virginia Theological Seminary is giving a series of lectures in Washington on how to be a Christian and retain intellectual integrity. They constitute the 15th such course sponsored by a local committee on "Christianity and Modern Man."

Addressing a meeting of the Assembly of Women's Organizations for National Security, Daniel A. Poling said he favors investigating clergymen for possible un-American activities. He said many clergymen have been duped into joining questionable organizations and added: "It's difficult for a preacher to confess to making a mistake."

Robert Lee Jeans, a Negro minister, has been elected moderator of the presbytery of Washington city. He is the second Negro to hold the position in the past decade.

Baptists have lost one of their most loyal laymen in the death of George B. Fraser, a staunch supporter of the local church federation. A former chairman of the Southern Baptist Convention's executive committee, he had hoped for closer relations between his own and the American Baptist Convention.

When J. B. Matthews was interviewed on the nationwide television program "The Big Issue," this correspondent asked him if, among the 250,000 Protestant clergymen in the nation, he could name under oath 15 who are card-carrying Communists or 1 who is an espionage agent. The answer: "No."

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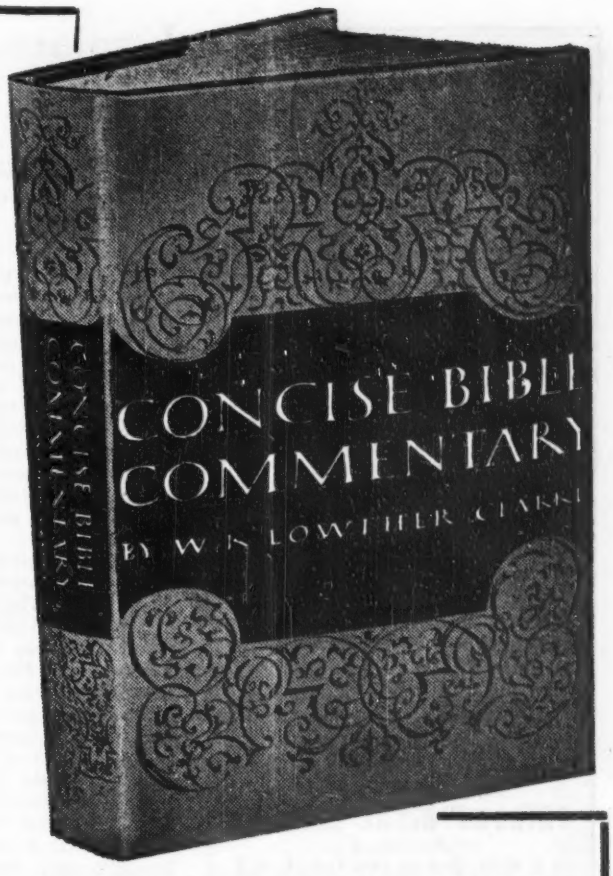

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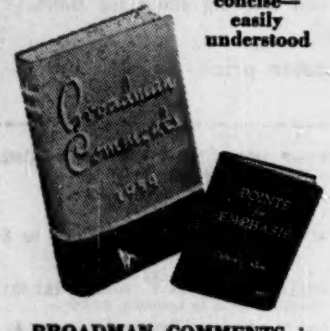

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Explore Need for Interchurch Aid

Annual Consultation of World Council Reveals Areas for Service to Refugees, Congregations

GENEVA, Oct. 19.—"Frankly, I do not know how any pastor can interest his people in the ecumenical reality of our day without introducing them to interchurch aid and service to refugees," Robert C. Mackie declared in his director's report to the annual consultation here early this month of the World Council of Churches department serving those interests. About 100 church representatives and staff members from 29 countries and territories on four continents attended the consultative sessions.

So far this year the department and Lutheran World Service have resettled nearly 10,000 refugees, almost all of them in countries other than the United States. Roland Elliott of Church World Service and Paul Empie of the National Lutheran Council interpreted recent legislation which once again gives hope for resettlement in the U.S. to the thousands of refugees in Europe still requiring care by the churches. Edgar Chandler of the World Council's refugee service and Reuben Baetz of the L.W.S. described refugee conditions and plans to help at least 20,000 individuals find new homes in 1954, first of all in the U.S. but also in increasing numbers in other countries.

In the Near East, Germany, Greece

In the Near East, a score of Christian voluntary agencies have achieved a real fellowship of service on behalf of over 800,000 Arab refugees, only 10 per cent of whom are Christians. S. A. Morrison, retiring executive of the Near East Christian Council for Refugees, reported that in the past year gifts in funds, in kind and in services for the Arab sufferers have totaled over $2 million. He said this is one of the most effective impacts the Christian witness is making on the Muslim world.

The importance of the ecumenical fellowship as exemplified in interchurch relief efforts was also stressed by church leaders from Berlin and East Germany. "It is a miracle of God that we have been able to work to full capacity," they said. "We can do so because of the increasing help from West German parishes." Funds for ministrations by laymen among the "nonrecognized" refugees were raised by American, British, French, Swedish and Swiss churches. Hundreds of thousands of refugees have streamed to the west since the first of the year. The more than 100 new refugee camps form a gigantic question mark and a demand upon Christian charity —first and foremost upon that of the Christians in Germany itself.

Prof. H. S. Alivisatos reported that the earthquake in the Ionian islands destroyed his hope that direct material aid to Greece could be reduced for next year. Supplies rushed to his country since the disaster have met immediate needs, but continued shipments of food and clothing will be necessary next year. Government and Red Cross efforts will meet basic needs. Alivisatos hopes that church aid can be devoted to provision of church huts to replace the over 400 churches destroyed, and to reconstruction of the five orphanages and one hospital wrecked. A minimum of $200,000 is needed for this work. Aid is also needed for the church of Cyprus, which suffered in the earthquake.

Dr. Alivisatos paid tribute to the American churches and to Church World Service for their prompt dispatch of food, clothing and reconstruction funds. With the addition of gifts from British, German and Swedish churches, $40,000 of the needed funds is in sight. In Athens, the archbishop's fund has received from collections in Greece itself $200,000 for earthquake victims.

In South India, Holland

Pastor Yngve Frykholm of the Church of Sweden's mission in South India described conditions in that area, where failure of the monsoons led to depopulation of villages and consequent emptying of churches which were being built up toward independence and self-support. The first shipment of well-drilling equipment from Swedish churches is on its way to south India, along with trained technical assistants.

In Holland, 60,000 acres of land remain flooded. E. Emmen of the Dutch Ecumenical Council told how Dutch churches were preparing to aid churches of other lands when last spring's disaster struck. "The spontaneous reaction of help from so wide a variety of friends and churches left us almost ashamed," he said. Over $500,000 has been contributed to Dutch churches stricken by the floods. Half has come from the United States, the rest from British Commonwealth nations and the Continent. From New Guinea came a gift of £6 Australian; from refugee camps in Europe, several hundred dollars.

In Korea, Czechoslovakia

Reginald Helferich described conditions in Korea, which he has visited on behalf of the World Council. Help extended to war sufferers and the churches there from Church World Service and from Australian, Canadian and New Zealand churches will be supplemented next year by assistance from Great Britain, Germany and other European countries. James Atkinson, formerly senior W.C.C. service to refugees representative in Austria, leaves for Korea this month to work on loan from the department with Henry Appenzeller of Church World Service.

From Czechoslovakia, Bishop J. Chabada and Dean J. Michalka of the Slovak Lutheran Church brought greetings to member churches of the World Council. They said their church is working in two directions: "To disclose the grace of God and awaken consciousness of sin, and to establish world peace." They said conversations since coming to Geneva had convinced them there is nothing to rumors they had heard to the effect that the World Council and the Lutheran World Federation might become "instruments in the hands of those wishing war." Their church has 450,000 members and 404 ordained pastors, of whom 3 are women. State support accounts for 70 per cent of the church's budget.

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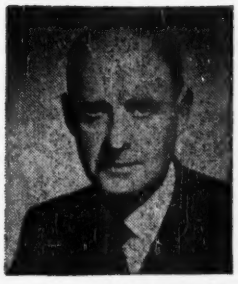

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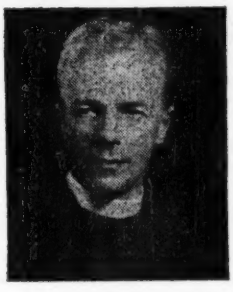

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Boston Pastors Deny 'Red' Tie

Several of the Men Accused by F.B.I. Agent Before Velde Committee Make Formal Statements

BOSTON, Nov. 3.—For the past six weeks, local newspapers have been busy with the controversy stirred up Sept. 12 when Rep. Harold Velde of the House un-American activities committee released a file of testimony given to the committee in July by Herbert Philbrick, FBI undercover agent. Mr. Philbrick had named Protestant ministers of the Boston area who he said had been "members of the Communist party or under Communist party discipline." In public and private statements after Velde's action, Philbrick criticized release of the testimony, which he said he gave with the understanding that it would not be made public until the investigation was completed. The committee heard no rebuttal or defense testimony, and released the file after its sessions had been adjourned, thus making it impossible for such testimony to be presented.

Methodist, Episcopal Bishops Reply

On Sept. 15 Methodist Bishop John Wesley Lord of the Boston area was quoted in the press as formally denying that there are any Communists in the Methodist ministry. He said of the three Methodists on Philbrick's list: "Two have made public denial that they are now or ever have been Communists. The third is known to me as a Christian minister with a passion for social justice." The next day Protestant Episcopal Bishop Norman B. Nash demanded a full transcript of the testimony. He was quoted as saying: "I have a duty under the laws of the diocese of Massachusetts to investigate reports of conduct by clergymen of the diocese which affects the peace and honor of the church. [But] I cannot accept admitted hearsay as proof, nor can I allow it to destroy my belief that these two clergymen [named by Philbrick], though I have not always agreed with their political or economic views, are true ministers of the gospel. They have stated that they are not and never have been Communists or members of the Communist party or under its discipline."

Lothrop Wins Chance To Be Heard

When informed that his name was on Philbrick's list, Donald G. Lothrop, minister of the Community Church of Boston, struck back with an open letter addressed to clergy, lawyers and professors in Massachusetts. Noting that he had been accused without his knowledge in a secret session, and that testimony against him was released to the press without his knowledge and without his having been given a chance to plead his case, Lothrop cited the danger to the Constitution involved in this kind of action. Samuel P. Sears, former president of the Massachusetts bar, was asked to take up the matter with the bar association in the interest of justice. After securing from Lothrop statements that if

called before the committee he would not take refuge behind the "self-incrimination" dodge, Sears contacted Congressman Velde and obtained assurance that Lothrop will have a chance to answer the charges and state his case at a future session of the committee.

Cambridge Ministers Defend Accused Brother

In defense of one of its members who had been cited by Philbrick, the Cambridge ministers' association at its meeting on Oct. 7 adopted without a dissenting vote a resolution declaring: "While it hardly needs to be said that as a group of ministers we all agree upon the fundamental incompatibility between Christianity and Soviet communism, we wish to state publicly: (1) Our confidence in Rev. ——— as a true minister of the gospel and call attention to his own statement to us that he has never been a member of the Communist party or under Communist discipline. (2) Our conviction that a Christian minister because of the very nature of his calling will rightly speak out and work for the improvement of social, economic and racial relationships in society. If a Communist group claims to be working for similar objectives, it does not necessarily follow that the Christian minister is a Communist or influenced by Communists. (3) Our concern that the testimony is not supported by 'legal evidence which would stand up in a U.S. court of law,' as admitted by the witness himself, and that ——— was given no chance to defend himself. (4) Finally, we exhort the members of our churches to remain firm in the freedom of the Christian faith against every force that would threaten our liberties or our confidence in each other as Christians and in the work of the church."

Churches Seek Way to Combat Delinquency

Stirred by a startling increase in gang vandalism, muggings and other criminal activity on the part of youth in the area, the Massachusetts council of churches has launched a program of research, education and action in an effort to improve the situation. The program is led by Myron W. Fowell, chairman of the council's committee on legislation, and W. A. MacCormick, chairman of the committee on crime prevention and correction. The research is now largely completed; the education campaign began recently with the mailing of 7,000 packets of information on all aspects of juvenile delinquency to 1,900 Massachusetts Protestant churches.

Archbishop Cushing Flays 'Enemies' of His Church

In numerous highly publicized moves this fall, Archbishop Richard J. Cushing of the Roman Catholic diocese of Boston has been rattling his episcopal staff against the enemies of God and the church as he sees them. Returning in September from a pilgrimage to Ireland, he told reporters that Sen. Joseph McCarthy has done a great deal of good in spite of "some abuses." He declined to specify the "abuses." In the statement, Archbishop Cushing was fulfilling a promise he made to reporters last spring to speak on McCarthy "in due time." That was when, at the Boston College commencement, he blamed anti-Mc-

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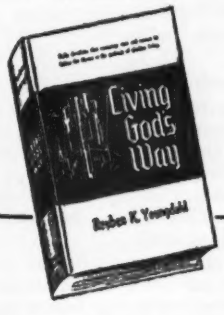

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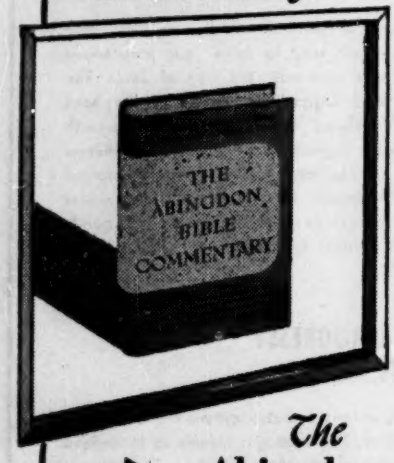

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Carthy protest in Europe on "anti-Catholic feeling." Addressing a Holy Name society pageant of prayer in Buffalo's civic stadium Sept. 30, the archbishop said: "It is ridiculous to deny that certain religious leaders in America have been the victims of Communist infiltration." He also listed three Communist qualities he said Catholics could well emulate: "a burning zeal for the cause, a profound sense of solidarity with one's brethren, and an unswerving loyalty to the leader."

Evidences of Roman Catholic Growth

Evidences of continuing Roman Catholic strength in this area are abundant. On Oct. 16 at the Boston Garden, 10,000 workers met to pay personal tribute to Archbishop Cushing and hand over to him a fund representing 20,000 donations for the new Nazareth Children's Home. Representatives of every C.I.O. and A.F.L. union in the area, and of U.M.W. and independent unions as well, participated. On Sept. 26 a solemn pontifical benediction was celebrated at Fenway Park in the presence of 50,000 members of the local diocese's Holy Name society.

Conduct 'Pilgrimage' To Plymouth

Marking the 333rd autumn since the Pilgrims landed at Plymouth, a pilgrimage gathered in the historic town recently to pay tribute to the Fathers. Several thousand participated in the celebration, sponsored by the Congregational laymen's fellowship of Massachusetts under the chairmanship of Sterling L. Williams. Among the speakers were Gov. Christian Herter, Prof. Roland H. Bainton of Yale Divinity School, Pres. Albert Buckner Coe of the Massachusetts Congregational conference, and Frederick M. Meek, pastor of Old South Church, Boston.

And So Forth

Formal creation of the new Council of Liberal Churches (Universalist-Unitarian) took place here Oct. 8, when Robert Cummins and Frederick May Eliot led the 18-member council in signing incorporation documents. (See The Christian Century for Sept. 9, p. 1016.)

At the regional meeting Sept. 29 of the National Conference of Christians and Jews, three newcomers to Boston were honored for efforts on behalf of better race relations. They were Rabbi Roland B. Gittlesohn of Temple Israel, Timothy J. O'Leary, superintendent of schools for the Boston Roman Catholic diocese, and Forrest L. Knapp, executive secretary of the Massachusetts council of churches.

G. Raymond Chappell, for many years executive secretary of the united Baptist convention of New Hampshire, died in office Sept. 22.

Unitarians note that according to the Associated Press they showed the highest rate of membership increase during the past year of any U.S. religious group—4.8 per cent.

A woman native of Ceylon was admitted to citizenship in Boston Sept. 21 over the objections of the U.S. naturalization service, in spite of the fact that her Buddhist pacifist convictions would not let her agree to serve in a munitions plant in time of war.

NATHANAEL M. GUPTILL.

Repeal Taxes on Church Property

Baltimore Court Lifts Assessments on Space Used by Public Schools—Study Racial Practices

BALTIMORE, Oct. 27.—The Baltimore county tax appeals court recently lifted assessments which state tax officials had placed on church properties being used temporarily to house public school classes. In nearly every section of Maryland's most populous county, which surrounds the city of Baltimore, population has grown so rapidly of late that public school facilities cannot accommodate the increased enrollment in spite of a continuous building and enlargement program. As an emergency measure, certain churches agreed to rent space at rates they contend cover only the actual expense involved. The court's decision came on an appeal against tax assessments filed by Babcock Memorial Presbyterian Church on Loch Raven boulevard, which had leased space for two overflow classes from a near-by elementary school. Assessments were also lifted from two volunteer firemen's halls being used by public schools for some of their classes.

Reveal Concert Hall Stage Closed to Negroes

When the interracial, interfaith Baltimore Fellowship sought to book the Lyric theater, the city's only commercial concert hall, for an appearance by the Negro soprano Marian Anderson, they discovered a situation of which few citizens were aware. The stage of the theater, where the city-aided Baltimore symphony gives its concerts, is not open to Negro artists, although the audience is not subject to segregation. The (Maryland) governor's commission on interracial problems has sought to remedy the situation, but so far no way has been found out of the impasse which developed when counsel for the theater maintained that "it is clear that the booking was demanded for the purpose of making a racial issue." A majority of the letters to the press on the subject have expressed surprise and regret over the Lyric's policy. Meanwhile, the governor's commission and the (Baltimore) mayor's commission on human relations sponsored a luncheon meeting Oct. 21 at which a survey of Baltimore's racial practices was launched. Representatives of 63 cosponsoring agencies attended. The community audit, which is expected to require a year for completion, is said to be the first in a city south of the Mason-Dixon line. It is to be directed by Herman H. Long of Fisk University.

Baltimore Accepts Negro Diamond Stars

In another field of entertainment, the advent of Negro performers is being accepted by Baltimore with scarcely a murmur. In the glow of satisfaction over the return of their city to major baseball league status, sports fans are taking in stride this statement by the new owners of the Baltimore Orioles: "Our policy will be to attract the services of the best ball players possible, regardless of race or creed. Racial

lines will play no part in our selections." Satchel Paige, the Negro pitcher of the former St. Louis Browns, will wear an Oriole uniform.

Protest Lifting of Ban on Beer Sales at Stadium

Not being accepted so calmly is the disclosure that the owners of the "new" Orioles insisted as a condition of their coming to Baltimore that a clause be inserted in their lease of Memorial stadium permitting the sale of beer there at all games. As city park property, the stadium has been closed to the sale of alcoholic beverages. The department of Christian social relations of the Maryland-Delaware council of churches and Christian education has voted to ask all Protestant ministers and other church leaders in Baltimore to join in protesting removal of the ban. Thomas Van Sant, a leading layman, has been named chairman of a subcommittee to go into the matter more fully and explore possible courses of action. Protests have been filed by the Maryland Baptist union association, the Methodist ministers' association, and the Waverly improvement association, in whose area the stadium is located. Says John L. Deaton, pastor of Christ English Lutheran Church and chairman of the council of churches' department of Christian social relations: "The only groups to profit from this decision will be the breweries and those who dispense their products. I do not believe the people of Baltimore wish to be taxed $5 million [for improving the stadium] to erect a glorified beer garden." The park board has taken the steps necessary to permit beer sales at the stadium, but the board of liquor control has not yet decided whether it will grant a license for such sales.

Brethren Project Demonstrates Housing Improvement

The Brotherhood Pilot House, a venture sponsored by the First Church of the Brethren in an effort to improve low-cost housing in Baltimore, has attracted city-wide attention. Under the leadership of concerned laymen, the church, of which Jacob Replogle is minister, bought a house in a rapidly deteriorating area just north of Johns Hopkins hospital. The property was renovated as inexpensively but attractively as possible to serve as a demonstration center for the community, a tract of 27 blocks designated as a pilot area by the health department's housing bureau. The center has just lost its executive director, Vern Hoffman, to International Voluntary Services, Inc. With his wife, Mr. Hoffman is now in training preparatory to leaving for community service work in Iraq.

Growing out of the work at the Brotherhood Pilot House is a week-end work camp project in which the two Baltimore monthly Friends Meetings' joint social order committee and other religious groups have cooperated for the past year. Benefiting from the work campers' labors are Knox Community Center and many houses in the neighborhood where improvements have been impossible without outside help. The center is located in Knox Presbyterian Church, of which Octavius Graham is pastor. It occupies the former property of Faith Presbyterian Church at Broadway and Gay, a large plant designed for an institution-

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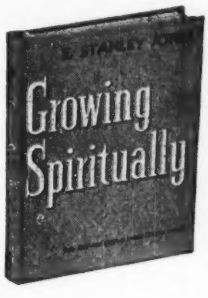

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type program. This fall's work camps started Oct. 23.

Baltimore Area Churches Undertake $30 Million Building Program

Since 1950, Baltimore's churches and synagogues have spent or committed themselves to spend around $30 million in a large-scale building program. A report in a recent Sunday issue of the *Baltimore Sun* reveals that most of this building has been in the newer sections of the city or in near-by suburbs. Among the new structures are those for Immanuel Lutheran (Missouri Synod) on Loch Raven boulevard, which with two school buildings cost $700,000; Grace Methodist, on N. Charles road ($600,000); Faith Presbyterian, on Cold Spring lane ($250,000); St. Matthew's Roman Catholic, on Loch Raven boulevard, with school, auditorium and convent ($650,000); and the Baltimore Hebrew Congregation's temple on Park Heights avenue just inside the city limits. The temple has attracted wide notice because of its striking contemporary architectural design. It stands almost alone as an example of modern design amid a throng of new buildings of traditional style—in a city where tradition started early and has pretty well kept its head start.

And So Forth

Around 600 young people attended the Sunday-afternoon youth meeting held in connection with the eighth conference on the world mission of the church sponsored by the Wilmington, Del., council of churches and United Church Women of Delaware Sept. 27-29. The sessions, at Trinity Episcopal Church, Wilmington, drew the largest attendance since the annual conferences were initiated.

After serving for over 50 years as minister of Franklin Street Presbyterian Church, Harris E. Kirk at the age of 81 has been made pastor emeritus. Dr. Kirk has been active in many phases of the city's life, particularly in the field of education.

The Baltimore Y.M.C.A. celebrated its centennial Sept. 20-Oct. 16. Its membership has increased from 500 in 1853 to 20,000 today. It is believed that the Baltimore Y.M.C.A.'s original building was the first erected in the United States specifically for "Y" purposes.

Among speakers at the various Reformation Day observances in Baltimore this year were Nels F. S. Ferré of Vanderbilt University, Elmer G. Homrighausen of Princeton Theological Seminary, and Marcus Rieke, director of the American Lutheran Church's national youth program.

A front-page editorial in the *Catholic Review*, organ of the Roman Catholic archdiocese of Baltimore, urges that the Maryland motion picture censorship statute be changed to enable censors to "take action against or reject subversive sequences" in films. It also urges that the opinion by the state attorney general holding in effect that sacrilege is not a ground for censorship be "relegated." Referring to the Supreme Court's ruling of last year that a film cannot be banned on grounds of sacrilege, the editorial said that Maryland's judiciary "seems eager to emulate with weird fervor the paganistic precedents and irreligious trend of the highest federal court."

SAMUEL A. SNYDER, JR.

McIntire's Group Scores Cleveland

N.C.C. Study Conference Is One Target Among Many Chosen by American Council's Convention

LOS ANGELES, Nov. 2.—The American Council of Christian Churches, representing 15 "splinter" denominations and a variety of individuals, met in annual convention here Oct. 28-30. Despite the fact that this is a highly vocal group, newspaper coverage was scant. At a press conference before the sessions opened, Claude E. Bunzel, executive secretary for California, listed as the major objectives of the organization preservation of American freedom, protection of the people "from the deadly enemy of religious modernism," and opposition to the National Council of Churches in its "suicidal position in support of pacifism." A founder and guiding spirit of the organization is Carl McIntire, formerly a Presbyterian minister. On the opening day the executive committee issued a statement declaring that the pulpit is being "debauched by subversives." "Christians who believe the Bible and our glorious American heritage should arise and remove from their pulpits men who preach Marxism in the name of social reform," it said. The statement went on to attack the National Council's study conference on the churches and world order being held the same week in Cleveland. It termed that conference a "John Foster Dulles-inspired effort to use the church to support a United Nations with atheistic Russia in it and promote sentiment for an international program in which U. S. money will be used to help socialize the world."

Protest Denial of Building For Address by Oxnam

The refusal last month by the governing board of the Los Angeles Philharmonic auditorium to grant permission for the American Civil Liberties Union to observe Bill of Rights Day there Dec. 11 because the invited speaker, Bishop G. Bromley Oxnam, is "too controversial" a figure is creating wide attention and controversy. The auditorium is the property of Temple Baptist Church here. Commenting on the incident, Methodist Bishop Donald Tippett of San Francisco told a group of Methodist leaders that he considers the United States "further along toward the police state at this time than was Germany when Hitler took over." He urged the church to "speak out" bravely against the trend. James W. Fifield, pastor of First Congregational Church, Los Angeles, termed the affair "unfortunate." He said that while he himself fundamentally disagrees with Bishop Oxnam on many issues, he would be glad to assist in finding a place where the scheduled meeting could be held. Interestingly, the dispute arose before the bishop had even accepted the invitation.

Charge Violation of Bill of Rights

The board of directors of the church federation of Los Angeles called the Philharmonic board's action a "denial of the

spirit of the Bill of Rights." It took issue with the term "controversial," declaring: "If 'controversial' refers to the reckless and irresponsible attack made upon [Bishop Oxnam] on the floor of Congress, it ought to be noted that the un-American affairs committee . . . voted unanimously to clear him completely of connection with disloyal groups." The statement concludes: "The board of directors . . . both records its rejection of the Philharmonic board's action and affirms its appreciation of Bishop Oxnam's leadership among us."

Issue Termed 'Defense Of Freedom Itself'

K. Morgan Edwards, minister of First Methodist Church, Pasadena, discussed the incident in an editorial in his church paper entitled "In Defense of Freedom." He reviewed the meaning of the word "controversial." Then, after describing Bishop Oxnam as an "embattled veteran in the struggle for freedom," he concluded: "This whole issue has assumed immense proportions. The issue at stake is not a defense of a man; it is the defense of freedom itself. Every church which sees itself as the custodian of true liberty will work and pray that 'this nation, under God, may have a new birth of freedom.'"

California Baptists Elect Whiteker

Paul Whiteker, pastor of the First Baptist Church of San Diego (largest congregation in the American Baptist Convention), was unanimously elected to a second term as president of the Southern California Baptist convention at its 62nd annual meeting in Pasadena Oct. 17. Dr. Whiteker is a member of the board of management of the American Baptist Home Mission Society and president of the San Diego Baptist city mission society.

And So Forth

Frank C. Laubach, missionary literacy expert, and F. Olin Stockwell, Methodist missionary who is the author of *With God in Red China*, have been lecturing extensively in southern California in recent weeks.

Franklin Clark Fry, United Lutheran official from New York city, was guest speaker at the united Reformation Day festival service sponsored by the Los Angeles church federation at First Methodist Church.

Unitarian and Universalist ministers of the area participated in a special program observing the 400th anniversary of the martyrdom of Michael Servetus. Guest speakers at the service, which was held in First Unitarian Church, Los Angeles, were Earl Morse Wilbur of Berkeley, Calif., and Charles D. O'Malley of Stanford University.

George A. Heimrich of Los Angeles, an Augustana Lutheran layman, has been named director of radio and television in the west coast office of the National Council of Churches' broadcasting and film commission. MILDRED W. CRANSTON.

Austrian Stamps Feature Protestant School

On Oct. 30 the Austrian government placed on sale a special issue of five stamps commemorating the reconstruction of the Protestant school on the Karlsplatz in Vienna. They bear pictures of Austria's oldest Protestant schoolhouse, of the famous Reformation schoolteacher Johannes Kepler, and of the open Luther Bible of 1534. In connection with the issue, an international philatelic exhibition titled "Gospel and Stamp" has been arranged in the showrooms of the Austrian state printing house.

Seventh-Day Adventists Issue New Bible Commentary

The Seventh-Day Adventists last month issued Vol. I of their new Bible commentary. When completed, the seven-volume set will be the first major Bible commentary produced by the conservative wing of American Protestantism in the past century. The new commentary is the work of 35 Bible scholars, most of them professors in the denomination's seminaries, and the Adventist Theological School in Washington, D. C. The Review and Herald Publishing Association in Washington, oldest and largest of Adventist publishing houses, is investing $250,000 in the undertaking.

Help Ease Tensions

National Women's Groups Sponsor Plan to Encourage Community Action

Three national women's organizations have joined hands to sponsor a new program designed to ease social and religious tensions through cooperative projects in local communities. Participating are the National Council of Churches' general department of United Church Women, the National Council of Jewish Women and the National Council of Negro Women. Announcement of United Church Women's role was made at the department's recent convention at Atlantic City by Mrs. Milton C. Lang of Baltimore, chairman of the Christian social relations committee. The three groups will act through a committee of the Necchi foundation.

Under the program, grants of $5,000, of $3,000 and of $2,000 will be given to advance three local projects which are improving community life. The projects may be of any size so long as they encourage people in the community to work cooperatively together. The grants will be made on the basis of how worthwhile the project is to the community; how much the local citizens are involved in it; how well its aims are achieved or how good the prospects are that its aims will be achieved; and how great an impact the project will have in terms of continuing cooperation and good relations among community groups. The committee on community projects was established at the urging of a noted community consultant, Max Wolff of the center for human relations at New York University, after a survey of 1,800 U. S. communities showed that religious, racial and other intergroup tensions were on the increase. The Necchi foundation was established by Leon Jolson, president of the Necchi Sewing Machine Sales Corp., who came to the U. S. as a displaced person and has set up the foundation as his gift to his new country.

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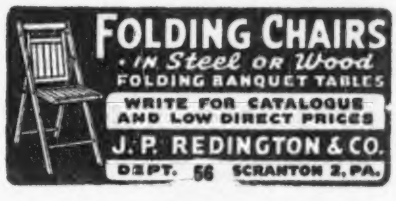
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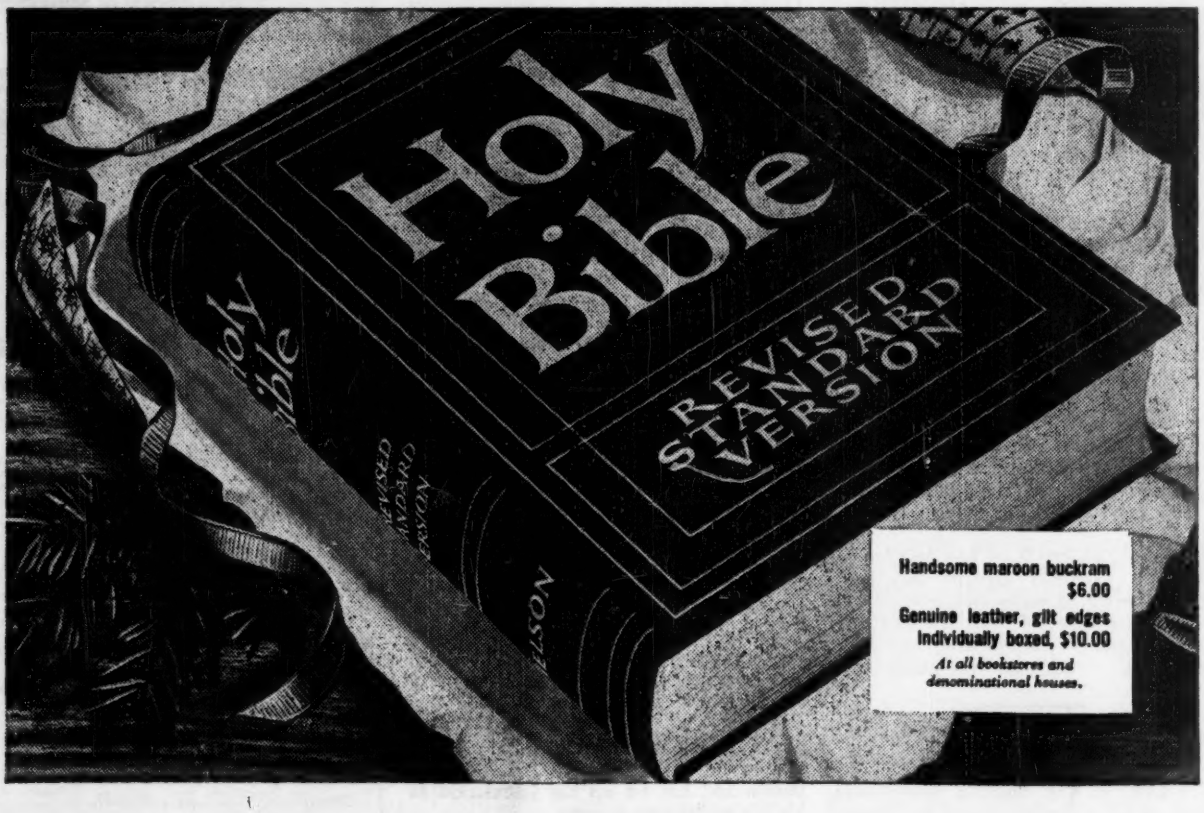
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